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AN ESSAY ON THE WRITINGS OF DR.
DWIGHT.

The substance of the following Essay was written a few years ago, for an abridged edition of Dr. Dwight's System of Theology, in four volumes, to which it was prefixed. From circumstances it is unnecessary to explain, the publisher of that Abridgment failed in his object—the work did not sell—and of course the Essay, sharing the same fate, has not yet found its way to the religious public. The friend at whose request it was written, and others, under whose eye it has happened to fall, have frequently urged on the writer the propriety of giving its sentiments circulation, through the medium of some periodical. In deference to this recommendation, therefore, he purposes presenting the substance of the Essay to the readers of the Baptist Magazine, in some of the subsequent, if not consecutive Numbers of the present volume, with such alterations and additions as may suggest themselves to his mind during its progress. The topics that will be included in these papers, are—The Sovereignty of God—The Doctrine of Divine Decrees—The Nature and Import of Love to the Supreme Being, in which certain extravagant notions maintained by some American writers on that subject are particularly examined;—together with other doctrines of divine truth concerning which scriptural and consistent views are equally desirable.

The first Paper contains only a general survey of the style and tendency of Dr. Dwight's writings, and may be entitled

INTRODUCTORY REMARKS.

THERE is no necessary connection between mental energy and moral worth. The former may exist without the latter; and in this apostate world it often does so to a lamentable degree. In such cases, high intellectual endowments only qualify the agent for diffusing more widely the corrup-

tions of a vicious and depraved nature. The writings of such men, often voluminous and brilliant, like the tremendous eruptions of a burning mountain, secure by their fearful energies a wider extent of devastation and ruin. Happily, however, for mankind, the most powerful spirits are not all arrayed on the side of evil. Intellects of the highest order have been consecrated to the cause of benevolence and piety. Men endowed with the largest understandings, enlightened by science, comprehending the most extensive range of thought, and capable of the deepest mental abstraction, have employed their noblest energies to sustain virtue and disseminate truth, especially truth the most sublime and important—that which connects the mind immediately with God, whence it emanates, and to whom it conducts us.

Among this class of moral benefactors, the late President of Yale College holds an honourable pre-eminence. He exhibited the rare combination of great intellectual and moral excellence; adorning, in his life, the doctrines he so ably defends in his writings. By the uncommon powers of his mind, the piety and benevolence of his disposition, the urbanity of his manners, and the peculiar incidents of his life, Dr. Dwight acquired a commanding influence on the minds and affections of the public. He was elevated to a most honourable station in the American churches, and may justly be esteemed a star

of the first magnitude in the western hemisphere. His biographer remarks—"In a fair claim to originality of thought, of method, and of illustration, it is confidently believed that the sermons of President Dwight need not shrink from a comparison with those of any other writer." Clear and profound thinking, careful deliberation, and intellectual energy, unquestionably characterize his sermons. As was said of the writings of Lord Bacon, they are full of thought, "*full of the seeds of things.*" Few men have brought to the investigation of abstruse questions, minds more eminently qualified for the undertaking. In the fathomless abyss of research he seems perfectly at home. His understanding never labours under the weight of its subject. Doctrines the most recondite are familiar in his hands. His thoughts rise in an order the most natural and easy, and are conveyed in language definite, nervous, and transparent. In his mode of discussing topics of most frequent recurrence, there is nothing superficial or common-place. He penetrates into the interior of divine truth, and out of the sacred treasury *brings forth things new* as well as *old*. Some preachers are perpetually aiming after novelty; who try to be original without succeeding, but who often become sufficiently ridiculous without even trying at it. Nothing of this kind will apply to Dr. D. He never dives deep to come up muddied. His views are definite and distinct, even where they are profound; and perhaps, indeed, they appear less profound than they are, on account of their being so easily apprehended, as the eye often miscalculates the depth of the flowing stream from the clearness of its waters.

It may be stated also, as a pecu-

liar excellence of this writer, that he adapts his style to the nature of his subject. His principal object in these Lectures is to explain and demonstrate the great truths of theology; and to facilitate this object, he aims at simplicity, conciseness, and perspicuity. His imagination, naturally ardent and active, is placed under interdict. Figurative language is sparingly introduced; seldom, when stating his argument, and never in the leading divisions of his subject. His style is neither enfeebled by expletives, nor encumbered by ornaments. Every thing is avoided that would obscure his meaning, or displace a link in the chain of logical induction by which his ideas are connected. But when he proceeds to shew the influence of these doctrines on the heart and life, to enforce them on the conscience, and to claim for them a place in the affections, he pours forth strains of manly and impassioned eloquence. From the ample stores of his rich and well-ordered mind, he is readily supplied with appropriate materials to illustrate his subject, and to invest it with dignity, energy, and grace. In his most powerful appeals to the passions, there is nothing forced or artificial. His imagination is still tributary to his understanding. All is natural and easy, the expression of strong and genuine feeling; he rises with his theme, and is borne on by a deep sense of its importance. "His sermons," observes his biographer, "were not adorned with as many decorations of taste, and ornaments of imagination, as some other distinguished pulpit orators. But in the primary qualities of real eloquence, his sermons were eminently rich; in powerful appeals to the heart, in vivid pictures of vice and virtue, sketched from the life; in awful denunciations; in

solemn remonstrance; in fervent intercession."

Dr. D.'s views of the several articles of natural and revealed religion, which successively pass under his inspection, are clearly defined, and harmoniously connected; forming a complete series, and comprehending all the important doctrines and duties included in the wide circle of theological science. "As a body of divinity, and as a code of Christian morals, it forms an invaluable accession to the Theological Bibliotheca." By this general encomium, it is not intended to express an unqualified approbation of every position advanced, and of every mode of expression which occurs in Dr. D.'s voluminous works. Perfection is not the attribute of man. To the correctness of the leading sentiments maintained in these volumes, it is conceived that no valid exceptions can be taken; while the devotional strain and practical tendency of the whole, will be sure of a response from every kindred spirit, from every pious and philanthropic bosom.

Some of the American writers have plunged deeply into metaphysical abstraction; and we are indebted to them for the light they have shed on the first principles of moral science. Yet it must be confessed, in some cases, that the process of their ratiocination is dull and heavy; embarrassed by a tedious multiplication of divisions, and encumbered by an unnecessary weight of words; and that the labour of their research is not always repaid by the value of their discoveries. The writings of President Dwight are not chargeable with either of these drawbacks. His logical powers were of a high order. He was capable of sustaining a close concatenation of thought, and of pursuing a question through

an unbroken series of induction, without the dulness usually attendant on metaphysical disquisition. The chain of his argument is luminous and beautiful, while his conclusions are irresistible. His conceptions are his own; and the most vigorous efforts of his understanding are enlivened by a heart of the finest sensibility. It has been well remarked by one of his reviewers, that "the connection between his intellectual powers and his moral sensibilities, seems never to be suspended, but a wholesome circulation is going forward, which communicates warmth to his most abstract speculations. The consequent effect is, that these lectures are admirably adapted to make the reader not merely a rational believer, but a devout Christian.*

Rarely has the biblical student pursued the investigation of truth less under the influence of sectarian bias, or more free from the restraints and trammels of human system, than the present writer. Dr. D. possessed a masculine and independent mind, and on all subjects he thought for himself. It would be easy to select passages from his sermons, in which he appears to be verging on the confines of opposite systems; a presumptive proof, at least, that he made the Scriptures themselves, and not any human interpretation of them, the standard of his faith, and the rule of his ministerial labours. He observes, "An attempt has been made, in the progress of these discourses, to exhibit the most important of these things in a regular scheme, to the view of this audience. It has been my design to exhibit them as they are actually contained in the Scriptures; and to let the sacred volume speak its

* Eclectic Review, vol. xxi. p. 110.

own language. This design I have watchfully pursued; and I hope faithfully. There was a period in my life, at which I regarded human systems with more reverence than I can now justify, and much more than I am willing should be rendered to my own. *Let God be true, but every man who wilfully contradicts his declaration, a liar.*" It is probably on this account, when reading these sermons, that the simple current of our thoughts and feelings, is not impeded by the mystic technicalities and scholastic subtleties which we meet with in works of a systematic, or, more correctly speaking, of a sectarian character. Here we have scriptural doctrine and evangelical sentiment, without those muddy refinements, if we may connect such opposite expressions, which are generated by a narrow and sophisticated theology.

The writer of this essay is not aware, that the doctrines maintained by the learned Professor are less Calvinistic than those advocated by other distinguished divines of his own country; or that his religious views are essentially different from theirs. But they are conveyed in terms less obnoxious to party prejudice, and less offensive to modern taste; without losing any thing of their substance, they are filtered and refined of those grosser forms of expression, in which they appear in other American publications. He is not exposed to the charge which has been urged against some Calvinistic writers—that of concealing his meaning behind the ambiguity of his terms. His language on all subjects is precise and explicit. He uses no vague or equivocal expressions. He flies to no cloudy regions to escape the point of an argument. When he feels a difficulty, he candidly acknowledges

it. But he does not, as some systematic writers have done, unnecessarily magnify and multiply difficulties, by extending his theory wider than is required by the simple language and harmonious testimony of the volume whence he derives it. Where Dr. D. has felt a difficulty which he was unable to resolve, he has often relieved himself from the pressure of it, by rolling it back on his opponent; shewing that it arises out of an indisputable fact, and has no peculiar bearing on the doctrine in question. Not satisfied merely to support the sentiment of his text, he has been also desirous to fortify it against the several objections by which it is assailed. In performing this task he excelled most other preachers. His style of reasoning has the advantage of disembarassing the question of verbal criticism, and bringing it within the province of common sense. Possessed of an acute discernment, a sound and discriminating judgment, he was eminently qualified to distinguish truth from error, and to disentangle the former from the numerous involutions with which the latter has crippled its energies, and obscured its lustre.

The worthy President was also liberal in his spirit, while he was firm in his principles. The subject proposed for discussion he submits to the severest investigation, fearless of the issue. Yet his style may be considered rather didactic, than polemic. He aims more to enlighten his opponent, than to refute his arguments. He was well able to give a reason for the hope that was in him, and he does so with meekness and fear. With the full exercise of candour towards those who differed from him, he was not insensible to the importance of truth, nor disposed to compromise its claims. There was no

uncertainty or indecision in his convictions; no languor in the tone of his belief. He knew nothing of that latitudinarian indifference which often passes under the name of liberality. If he was no dogmatist, he was no sceptic. He held no fluctuating opinions on points of importance. His sentiments were principles deeply wrought into the texture of his religious character. Religion with him was an affair of serious moment. It is impossible to read his discourses, without perceiving that they were written under this conviction. He deemed it not enough to gaze on truth with the eye of speculation; he grasped it with the firmness of one who felt that his safety depended upon retaining it. *Let her not go, for she is thy life.* Hence, in drawing the characters of men, and developing the latent principles of their actions, he proves himself to be a close student of human nature; and a faithful inspector of the deep recesses of his own bosom.

Superstition has her votaries in every country. Dr. D. informs us of a numerous class in his own, who pretended to inspiration;—"who professed to believe that their preachers *are supplied directly from heaven with supernatural light and power*; so as to enable them clearly to *understand*, and profitably to *expound*, the word of God." The folly and fallacy of such pretensions he ably exposes, in his sermon "on the various duties of ministers;" and, what is more to our purpose to observe, he possessed a spirit utterly at variance with such a profession. In the sermon alluded to, he lays it down as a cardinal principle, that *the prime object of study to a minister is the Bible*; and in his mode of discussing theological questions he discovers an intimate acquaintance with that sacred vo-

lume, and a spirit desirous of being guided by its light, and disposed to bow to its authority. But he does not discard the office of reason in matters of revelation. "Reason," he observes, "has been often and justly styled 'the light of the mind.' Mr. Locke, with great force and beauty, styles it 'the candle of the Lord shining within man.' It is our ultimate directress. Even the doctrines and precepts of revelation can be nothing to us, until reason has first discerned it to be a revelation, and determined the real import of its precepts and doctrines."

But if Dr. D. knew the value of reason in matters of revelation, he knew also its limits. Possessed of the strongest powers of mind for the investigation of abstruse questions, he observes a sobriety and diffidence, when exercising them on the great things of God, worthy of imitation. To ascertain the boundaries of lawful inquiry relative to things spiritual and divine, is an important discovery. Many an ardent spirit has become the dupe of its own inquisitiveness,

"And wander'd forth in endless mazes lost."

"The bounds of the human mind," as he justly observes, "as well as of the human race, are fixed, and beyond them it cannot pass." In the science of theology, as in every other, there are themes too vast for the human intellect to grasp; too subtle for its acutest perceptions to discern. *It is the glory of God to conceal a thing. He maketh darkness his pavilion: His way is in the sea, and his footsteps are not known.* It is no wonder, then, as Dr. Watts remarks, that "we finite, limited beings, soon lose ourselves among infinities, whether great or small, till we retreat within our own bounds, and reason upon things which are made

for our grasp of thought.”* In the permission of moral evil, and in the grand scheme devised by infinite wisdom to countervail its damages, *there are heights, and depths, and lengths, and breadths which surpass knowledge.* Into the *dark profound* of this sacred science, our author does not attempt to penetrate further than the interests of truth require; and wherever reason advances, it is with the torch of revelation in her hand. Many an error has its origin in the perplexed metaphysics by which theology has been so much obscured and perverted. With his usual modesty and good sense, Dr. D. remarks—“So far as I may be permitted to judge, divines have insisted on the metaphysical nature of this subject. (moral agency) and several others, in such a manner as to perplex, rather than to instruct.”

All that it is important for man to know, is happily placed within the reach of the plainest understanding. It is not necessary to ascertain the elementary principles of divine truth, in order to receive it and obey its dictates. The simple peasant, who never heard of the prismatic colours of the light of heaven, not less than the philosopher who first discovered them, is warmed, and cheered, and guided by its beams.

(To be continued.)

THE MUNSTER BAPTISTS.

(Continued from p. 102.)

PROCEEDING with the history of the *Munster Anabaptists*, we shall make only one preliminary observation; that the foregoing account of the state of things in that city, shews that the people were ripe for an opposition to many of the senti-

ments and practices of the established religion; and we will now endeavour to give a compressed account of the leading events which followed those already detailed.

Rothman, who, as we have before stated, was a Pædobaptist when he began his ministry in *Munster*, continued for some time zealously to support the baptism of infants; but when some who came to *Munster* opposed it, his attention was directed more closely to the subject, and his sentiments underwent a change. A public disputation took place, and, as often is the case, both sides claimed the victory. The Council of the city then interfered, and ordered the *Anabaptists* to be silent; but it was soon found that this measure did not succeed. *Rothman*, and some others who entered into his views, were prohibited from publicly preaching; but they still found means to spread their opinions. The Council then imprisoned *Rothman*, but we soon afterwards find him at liberty. They then thought of expelling from the city all who were favourable to the new doctrine, but some of the magistrates observed that this was a more difficult labour than was apprehended; for many of the citizens thought the *Anabaptists* in the right, and that they would find it impossible to expel so large a number of the inhabitants who had arms in their hands, and who would probably use them. These considerations, and a disinclination on each side to resort to violence, led the Council to adopt milder measures. The preachers of the new doctrine were ordered to be silent, but the people were left to believe what they thought right.

The *Prince Bishop* conceived the present time favourable to the re-establishment of his authority, but his attempt was unsuccessful;

* Phil. Essay, p. 284.

for the Council were against him, and requested the *Landgrave of Hesse* to send preachers who could instruct the people in the doctrines of the Reformation. Two were sent accordingly, but when one of them saw the state of the city, and the temper of its inhabitants, he returned home; the other, *Theod. Fabricius*, laboured to complete his purpose, but he soon found that the new sect increased in number so fast, that his endeavours were in vain.

But though it is distinctly stated by the historians of that period, that the *Anabaptists* rapidly rose into notice, yet they have afforded us no materials that will enable us to give any thing like an extended and precise view of their sentiments. It is true that *Cochleus*, in the year 1534, brought forward a list of twenty-one articles, professing to contain the peculiar sentiments and practices of these people, some of which were of a singular, and others of a vicious character; whilst they state nothing concerning either their opinions or practice as *Anabaptists*, but only shew that they were called by that name. But as *Jochmus* observes, (though he is no *Anabaptist* of any description,) these articles not only come in a questionable shape, but they were at the time *not* proved—they were improbable, and denied; so that they will not bear the test of criticism. He, therefore, has treated them as mere fabrications. It is, besides, acknowledged, that the conduct of the early *Anabaptists* was of different character. Their morals were pure, they were devout in their worship, and by those means they gained attention. *Rothman* was simple and retired in his manners, and he exhorted his followers to the practice of benevolence and brotherly love. He con-

sidered the churches then established as all corrupt; and the whole world as in a lost condition—that on this account the wrath of God would soon descend upon it—that the *world*, in one sense, would soon come to an end, but that the judgment-day would not arrive till Christ had established his kingdom and reigned on earth a thousand years—that his subjects would be all righteous—that they should raise families, who should be a holy seed—and that labour and sorrow should be banished far away. When this period arrived, the wicked would be destroyed and the elect gathered from the four quarters of the earth to *one* place; (though at this time it was not imagined that the place would be *Munster*,) and that those who were to be partakers of these blessings ought to receive the sign of the covenant, by being baptized.

Such sentiments obtained a ready assent from the multitude, who wished to be free from the toils of life; and drew the attention not only of the people of *Munster*, but of those who came thither from other places. Indeed, an opinion somewhat similar, respecting the approach of a millennial state, only perhaps not carried to the same extent, was common to the Reformers, as was clearly pointed out in our Supplement for last year.*

The Council of the city attempted to arrest the progress of these sentiments, by ordering the civil officers to conduct a number of the *Anabaptist* preachers out of town. *Rothman* was excepted, probably on account of his popularity among the people at large. But when the officers led them out of the city at one gate, the party which favoured them brought them in again at another!

* See page 551.

In January, 1534, *John Matthiesen*, who assumed the character of a prophet, sent from Holland two persons who made a conspicuous figure in the affairs of *Munster*, viz. *Gerrard Kloster*, and particularly *John Bockels*, or *Bockelson*, commonly known by the name of *John of Leyden*. A short time after, *Matthiesen* came himself. *John of Leyden*, who became so prominent in the transactions at *Munster*, was the son of a man who lived at the *Hague*, and who held a respectable office in that town. His education was similar to that of persons in his station, but did not go beyond an acquaintance with his native language. He had a restless mind, had travelled into Flanders, England, and Portugal; by trade he was a tailor, but at Leyden he sold wine and ale. He was said to have a considerable knowledge of his Bible, and was induced to go to *Munster*, because he heard that there were excellent preachers in that city. He was an *Anabaptist* before he left Holland, and had visited various places in his native country, for the purpose of spreading his sentiments, and some success had attended his endeavours. He was twenty-five years of age when he came to *Munster*, and he resided in the house of *Knipperdoling*.

Soon afterwards, it was asserted that *Munster* was to be the *New Jerusalem*; and in the month of February, 1534, scenes of unexampled tumult were displayed. *Henry Rulle*, a monk of Harlem, ran through the city like a madman, and cried, "The day of the Lord is at hand—repent all ye that have not received the sign of the covenant." In the afternoon of the same day, *Knipperdoling* and *John of Leyden* also ran through the streets, with their eyes towards heaven, repeating the same cry,

and exhorting the people to repent. Others caught the infection—some said the King of Heaven was come down to establish the *New Jerusalem*; others, that they saw the glory of God in the clouds, and Christ with the ensigns of war in his right hand, and thousands of angels, who threatened to destroy the impenitent. Those who were infected by this contagion thought themselves strong enough, to seize the city; and the next day, upwards of five hundred armed themselves, and took possession of the *market-place*, and of the *Council-house*, in which a considerable quantity of arms of various kinds was deposited.

Such of the magistrates as were not of this party, met in one of the churches to consider what measures they should adopt; and had they acted with promptitude and decision, they might have stopped the progress of the insurrection. A message was sent to the *Prince Bishop*, and to some other governors not far off; troops were in motion, and just at hand, when a treaty between the two parties was proposed, and it was agreed that every one should be tolerated in his religious opinions. The forces were dismissed, and as soon as the people who were attached to *John of Leyden* saw that the danger was over, a scene of the most tumultuous character agitated the city. A multitude of women ran shrieking through the streets like furies, looking up to heaven, clapping their hands, gnashing their teeth, calling on the ungodly to repent, and uttering imprecations. This uproar induced many to collect their property and depart; others thought fit to comply with the demands of the populace, and became *Anabaptists*. Letters also were sent to those of similar sentiments in other countries, advising

them to come to *Munster*, now declared to be the *New Jerusalem*, and not to be anxious about leaving their property. The next step was to plunder churches and houses, and whatever the party, which now felt their power, thought proper to burn or destroy, was sacrificed without consideration.

In the month of February, 1534, the weather was very tempestuous and severe, when a number of the *Anabaptists* armed themselves, and with the prophet *Matthiesen* ran through the city, commanding the people to repent and receive the sign of the covenant, or they would be excluded from the number of the people of God. Some asked what they should do: the reply was, "Go into the market-place and be baptized." But many were driven away with their wives and children, were plundered as they went, and had to encounter the severity of the storms and of the snow, to a degree which would have moved any who had the common feelings of compassion to pity their case.

After these events, the continuance of the former scenes of devastation and madness might naturally be expected. The *Prince Bishop* saw that nothing but force could reduce the city, and he began to make the necessary preparations, and to seek the assistance of the neighbouring states. In the meantime, the present rulers of *Munster* were not idle; they fortified their city, they divided their people into companies, they appointed officers, prepared themselves for a siege, and possessed the most determined courage. *Matthiesen*, whose reputation as a prophet was still considerable, ordered all the people to bring their gold and silver, and other valuables, to the Council-house; and then all books were

ordered to be burnt, except the Bible; and invitations were sent to all who would accept them in Holland and Friesland, to come with their arms, and with what necessary property for their support during the journey they could obtain, to deliver the city from its besiegers; but many who made the attempt, met with destruction.

About Easter, *Matthiesen* sallied out with a small body, by whom he vainly hoped he could conquer his enemies; but his companions fled, and he was slain. *John of Leyden* instantly endeavoured to remove the impression which such an event might make, by appeasing the people, saying, that it was before revealed to him by the Lord; and that they ought not to lament their loss, for the prophet was by this means, sooner than others, taken to the enjoyment of eternal life.

Knipperdoling then began to prophesy, that the high must be brought low, and the low exalted. *John of Leyden* immediately took the hint, and explained it, that he who had been the highest was to become the lowest; and therefore he appointed *Knipperdoling* to be the public executioner, and immediately conferred upon him the proper ensigns of the office!

John immediately sought to establish his own authority on still surer grounds; he new-modelled the magistracy, and appointed twelve men as apostles, to whom he pretended to give kingly power, and a sword, with which, and the word of God, they were to rule the people. The offences they were to punish, in case men repented not, were blasphemy, whoredom, robbery, theft, deceit, and reviling. A new system of police was established, a community of goods was ordered, and regulations given to

the people, concerning what they should eat at their feasts, and how they should be clothed.

About this time a beautiful young woman thought that she could act the part of *Judith*, and bring the head of the *Bishop* to the city. She dressed herself in rich attire, and went to the camp; she requested to be introduced to the *Bishop*, pretending that she came to reveal discoveries of importance. But her design being betrayed, she was apprehended, and instead of bringing back the *Bishop's* head, she lost her own.

After the city had been besieged five months, the authority of *John of Leyden* still daily increased. At length he destroyed the last remains of decency, by asserting that he had had a divine revelation in favour of polygamy. *Rothman* opposed it. *John* was angry, swore that he was right, and *Rothman* was silent. This new doctrine was then for three days preached to the people, and the profligate part of the city considered it sufficiently proved. The indignation, however, of a number of the citizens was aroused, and about two hundred of them agreed to make an attempt to frustrate this system of iniquity, and then to deliver up the city to the *Prince Bishop*. They seized *John*, and some of his companions in the night, and put them in prison; but the opposite party delivered them, overpowered those who had confined them, twenty-five of whom were shot, sixty-six beheaded, and the rest treated with various indignities.

The introduction of polygamy shewed the influence *John* had in the city. He was completely its lord; he only wanted the title to be its king. A new prophet, at this juncture declared, that the Heavenly Father had appointed

him to be the king of the whole earth. The twelve apostles before mentioned, to each of whom a sword had been given, were directed by this prophet to deliver them back to *John*, and to anoint him king. *John* said, that it had been revealed to him, some time before, that this should take place, but that he kept it secret; and now, like Solomon, he prayed for wisdom and understanding to fulfil his office. The people accepted him, and the affair was settled. He now formed his court, commissioned his several officers, ordered two crowns and other regalia to be made, appointed a body-guard, ordered dresses and uniforms for the officers of the court, and for the military, according to their respective rank, that the whole might appear worthy the dignity of so royal a personage. A throne was erected in the market-place, and three times a week the king sat upon it, hearing complaints and executing justice. He also coined money, which was dated "Munster, 1534," and stamped with various superscriptions.

To the whole he added a *harem*: seventeen young women were selected as his wives, or concubines, and with these he lived in all the licentiousness of an Eastern despot. As might be expected, the city fell into an awful state of profligacy; but its punishment was approaching, and, though judgment seemed to delay and iniquity to prosper, yet at length it came in its severest form.

The *Prince Bishop* and other neighbouring princes made an attack on the city in the month of August, but they were repulsed; both the men and the women of the city engaged in different ways, and fought with the most determined courage. The *Bishop* was now satisfied that the only sure way of reducing the city was by

the slow progress of a regular siege; for this purpose he built seven forts, that he might effectually cut off its supplies, and proceeded on the regular plan then adopted in similar cases. The besieged, on their part, were active, and for the purpose of increasing their provisions, they turned the churchyards, the open parts of the city, and even the streets, into arable land, for the growth of corn, and of various vegetables.

The prophet, by whose pretended revelation *John* was made the king, now made a new communication, which was, that twenty-seven apostles were to be sent to convert the world; who were appointed and sent accordingly. Aided by the darkness of the night, they escaped the observation of the forces which surrounded the city; but most of them afterwards met with the fate that might have been anticipated.

Respecting the succeeding state of things, a short account may suffice. The city was closely besieged, and defended with obstinate courage. Provisions became scarce; the inhabitants were driven to the most dreadful expedients to satisfy their hunger. Pestilence, which always attends famine, abounded. The king promised the people, that after Easter (in 1535) assistance would arrive. Methods were used to keep up the spirits of the people, and to intimidate those who were inclined to give up the contest. One of the king's concubines, shewing some feelings of compassion for the sufferings of the people, was slain by the king's own hand, and a savage dance was made around her corpse! At length, some who escaped from the city, shewed the besiegers a weak part, by which it might be entered. An attempt was made in the night of June the 24th, 1535, and succeed-

ed; the resistance was dreadful; and before those who had entered the city could obtain the command of one of the gates, for the admission of their companions, the result was very doubtful. At length they gained their end, and all the horrors which attend the capture of a city by storm, naturally took place. In the carnage some of the leading men were killed, others were taken. The fate of *Rothman* is uncertain; some accounts state that he was slain; others, that he escaped, and lived for some years after this event in *Friesland*. *Knipperdoling* and *John of Leyden*, the king, were taken, and tried, and condemned, and executed with shocking barbarity.

Thus ended one of the most dreadful scenes which history has recorded. The whole is full of instruction. Inquiries of different kinds naturally arise, some of which may be clearly answered; others we have not the means of settling, but we shall request the reader's attention, in a future paper, to a few observations on the events which have been very briefly detailed, and to some additional fragments of information connected with the general subject.

(To be continued.)

A DAY FOR HUMILIATION AND PRAYER ANTICIPATED.

It is a pleasing sign of the times, that the Christian public are in some degree roused to a sense of the necessity and importance of a revival of pure and primitive Christianity in our churches, and to a conviction, that without prayer it can never be expected. In the order of divinely-appointed means, humiliation and prayer for the obtaining of this blessing are of pre-eminent importance, for until the Holy Spirit be poured forth on our

ministers and deacons, on our Sunday-school teachers and visitors of the sick, on our aged and younger members, on the congregations which fill our places of worship, and on the families of professors, it is not likely there will be any considerable increase, either of personal or family religion, or a revival in our churches: and as the Holy Spirit is promised in answer to prayer, it is therefore suitable for them to observe a day for devout humiliation and united fervent supplication to the great Head of the Church, for that invaluable gift.

But at the same time, something more than prayer and humiliation is necessary. We must endeavour to induce *all* the members of the church, whether rich or poor, whether learned or illiterate, whether entrusted with ten talents, or only two, or one, to bring their varied talents, and property, and influence, and personal exertions, to bear on the prosperity of the church, and the salvation of the world.

Is it not a most affecting consideration, and one that cannot be overlooked, that among the mass of professors there are so many inactive and inefficient—who not only neglect to come to the help of the Lord against the mighty themselves, but who are hindrances and stumbling-blocks in the way of others—who absolutely impede their progress, and are as drags to the chariot wheels of the Captain of Salvation; and though surrounded by dying men, whose souls are perishing, yet they are not moved with sympathy or compassion enough, to stretch forth a hand to help them?

When Saul of Tarsus was arrested by the hand of sovereign grace, through the Lord Jesus Christ, who appeared to him in his way to Damascus, he exclaimed,

“Lord, what wilt thou have me to do? This is language becoming every disciple of Jesus, and suitable, especially at the present season. Well, indeed, would it be for the cause of Christ at large, were similar language the sincere prayer of every member of the Christian church. The petition supposes—

1. That there is something to be *done* in connection with prayer: and surely we ought to know that God is to be glorified by us as his creatures, “whether we eat, or drink, or whatsoever we do,” all should be done with a view to his glory. The soul, too, requires to be saved, and nourished up for everlasting life; to be made meet to be a partaker of the inheritance of the saints in light. And ought not the Saviour to be imitated and exalted—the church of God supported and extended, its cords lengthened, and its stakes strengthened? Is not the world lying in the wicked one, in a state of apostasy and rebellion—and ought we not to attempt its regeneration and salvation? Is there not a warfare to be maintained against spiritual wickednesses in high places—the strong hold of Satan to be assaulted and carried—and the kingdom of the Messiah to be established on the ruins of the enemy? Is there not also a race to be run, and a crown and a kingdom to be obtained? The petition supposes, moreover, that there is something for *every one* to do; it is therefore absurd and wicked for any member of the church of Christ to stand all the day idle. Whatever be the means, the talents, or the opportunities any one may possess, there is ample room for their exercise; yea, there is a command pressing powerfully upon each to consecrate all to this cause; which demands the property and the influence of the rich, as well as the prayers and

personal exertions of both rich and poor, in order that the ignorant may be instructed, the wicked admonished, the welfare of Zion promoted, the Gospel extended, and the world converted.

2. The petition further supposes, that those who are truly converted to God, and are the genuine disciples of Jesus Christ, will be most anxious to know what God would have them to do. They will not be so much concerned to inquire, "Lord, what shall *this* man do—what shall ministers, deacons, or other Christian brethren do?" but viewing the matter in its relation to themselves, they will individually and devoutly ask, "Lord, what wilt thou have *me* to do—what can *I* do as an instrument for accomplishing thy purposes, extending thy truth, promoting thy glory, advancing the interests of thy church, and the salvation of immortal souls?"

3. Finally, the petition implies a disposition cheerfully to perform whatever duties God in his providence may call us to discharge; whether it be to occupy a distinguished post on the walls of Zion, or only to be doorkeepers in the house of the Lord. And though the prompt discharge of our duty may subject us to privations, self-denial, labours, sufferings, or death, none of these things should be suffered to check our zeal, or cool our burning love. O, not though it may subject us to *expense*, and require us to surrender a portion of our property, our talents, and our time; remembering at whose demand we make the sacrifices, we should rather say, "Of thine own have we given unto thee." O that our churches may be constituted of such active, consistent, and useful characters, "ready to every good word and work;" who, "whatever their hands find to do, will do it

with their might;" steadfast and immovable, always abounding in the work of the Lord; thus letting their light shine before men, that others, seeing their good works, may glorify their Father who is in heaven. When the members of our churches in general shall be animated by this earnest solicitude, this active zeal, and this entire consecration of the heart to God, then we may expect more fervent and united prayer, and more energetic co-operation among them than at present exists. The church will put on her beautiful garments, and will arise in splendour and glory; looking forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners: and then will there be "great voices in heaven, saying, the kingdoms of this world shall become the kingdoms of our Lord and of his Christ; and he shall reign for ever and ever." Y. Z.

ORIGINAL LETTER OF THE LATE
REV. A. BOOTH.

To the Editor of the Baptist Magazine.

SIR,

I HAVE copied the following letter from the original, now in my possession, as my own property.

I have more than one reason for wishing its insertion in our Magazine, and if you insert it I shall feel much obliged. If it be thought improper, have the kindness to return it to me soon. This I should particularly wish.

I am, my dear Sir,

Yours, very truly,

I. MANN.

46, Long-lane, Bermondsey,
March 15, 1830.

* * We comply unhesitatingly with the request of our respected correspondent. The late excellent Mr. Booth ought to be heard on

any subject. It is not for us to attempt either to reconcile the principles of this letter with the work referred to, "An Apology for the Baptists," or to point out apparent discrepancies between them. Our appeal is to the New Testament alone. We "call no man Master!"—EDITORS.

London, July 26, 1785.

My Dear Friend,

I received your very obliging and affectionate letter, by favour of Mr. Crompton. The account you have given of your views and your hopes as to spiritual things, I read with peculiar pleasure: and though your profession of faith before the church was accepted, yet doubtless, had you been more at liberty in your mind at that time, it would have been the more satisfactory.

In reply to your query, I answer, that I did not in my *Apology*, consider the particular case you state. I will now, however, express my views of it, in a few words. I think there is a difference between a Baptist church admitting a person to communion whom they consider as *unbaptized*, and a *baptized* person receiving the Lord's Supper with others who are *unbaptized*. For an *unbaptized* person has no immediate right to communicate at the Lord's table in any church; whereas it is not so with regard to a baptized believer: for he *has a right*, both by divine appointment, and on the ground of apostolic practice. In my opinion, therefore, there is a considerable difference between the two cases. Yet were I in your situation, though I might not, perhaps, think it absolutely unlawful to sit down, occasionally, with a Pædobaptist church holding the doctrines of the Gospel, I should nevertheless have my difficulties on the ground you men-

tion; and perhaps if I did at all sit down with them, I should think it my duty to inform the minister prior to my receiving the holy Supper, *that neither he, nor his people, must consider my having occasional communion with them, as an indication that I looked upon infant sprinkling to be Christian baptism.* Taking this previous step, I should not at present think it absolutely sinful; but yet if I could have occasional communion with any Baptist church holding the same faith with myself, by travelling ten, fifteen, or twenty miles, a few times in the year, I should think that my duty rather than the former. Such, brother, are my free thoughts on the subject. In order that you may be admitted to occasional communion with any Baptist church, if you shall have opportunity and inclination for it, I will give you a recommendation on the next page of this letter. We have had but few additions to the church since you went into the country; public worship on a Lord's day is well attended; and we are at peace. Shall be glad to see you in town again as soon as business will permit. The Lord be with you! My wife unites in respects.

I am yours, affectionately,
A. BOOTH.

This is to certify any baptized church of Christ whom it may concern, that the bearer, Mr. Orlando Buckley, is a member, in full communion, of the church of Christ meeting in Little Prescott-street, London, under the pastoral care of
A. BOOTH.

Mr. Orlando Buckley,
Hanley, Staffordshire.

MONDAY MORNING.

THIS is Monday morning. Let me reflect a little. I have often heard

it said, that "some people put off their religion with their Sunday clothes, and never think of it again till the Sabbath returns." This will not do for me. Such people remind me of those early professors against whom the Apostle cautions us, as "having the form of godliness, but denying the power;" or of those who had "a name to live, but were dead." It is not enough for me that others hope I am a Christian; I must have the witness of God in my own conscience that I am so. It is not enough for me, that my profession pleases Christian friends, I must live daily to the praise of Him who I hope has loved me, and given himself to die for me.

Yesterday morning I was rejoicing that the day of rest was come. I felt the compassion of God, and his attention to the spiritual necessities of his church, in the appointment of the Christian sabbath. I met it saying—

Welcome, sweet day of rest,
That saw the Lord arise;
Welcome to this reviving breast,
And these rejoicing eyes.

The King himself comes near,
And feasts his saints to-day;
Here we shall sit, and see him here,
And love, and praise, and pray.

And I did attend his house, and found his word and ordinances very precious. But how differently do I feel this morning! The hours of *that* day were almost all at my own disposal; but I cannot say so of the hours of *this*, and the five other days that are to come. Then, besides public worship, I had opportunities for secret devotion; for intercourse with Christian friends; for speaking on the behalf of Christ to those around me; and for inviting such as I hope are somewhat concerned about salvation, to come with me in the way to heaven;—

but now, how many are the claims upon my time, my talents, my exertions, and my wishes! Perhaps I may be able to seize an hour during the week, and attend a prayer-meeting, or a sermon; but if a servant, I must be faithful; if a parent, I must provide for my own house; and if others are not dependent upon me for support, I must provide for myself things honest in the sight of all men. And how much care, and toil, and time, do these things demand—and then how different the society with which I am to mingle to-day, and the subjects that are to engage my attention and pursuits!

Yesterday I joined the people of God, who were encouraging each other in the ways of religion; but to-day I must go among the people of the world, who tempt each other to forget God. Then I was led by the Spirit of truth to think chiefly on the concerns of my soul; to-day I must care for those of the body. Yesterday, by the promises of the Gospel, I was invited in meditation and affection, and hope to enter heaven, where Jesus is; but to-day, the varied duties of life command me to take up the cares and pursuits of this present world, the influence of which is so prejudicial to the life of religion in the soul. But I will not despair. I will trust, and not be afraid. In the strength of the Lord God I will go forward, believing that his grace will be sufficient for me in every season of need.

I charge my heart to keep near to God in prayer, and as the following hymn expresses my feelings and my wishes, I will cheerfully enter on the business of the week repeating it.

Again, O trifling world, again
I must return to thee;
Thy toils, thy cares, a numerous train,
Must now my portion be,

Dear house of God, awhile farewell,
 Another duty calls,
 Less pleasing than the joys that dwell
 Within thy sacred walls.

Now all my art and strength must join
 To keep alive this clay ;
 While worldly thoughts and cares combine,
 To drag my soul away.

Yet leave me not, O thou ? whose power
 My heart can purify ;
 In every place, at every hour,
 May I behold thee nigh.

And while I strive, at thy command,
 To earn my daily bread ;
 May faith discern my Father's hand,
 By whom my life is fed.

Ah ! when will heaven's bright gates unfold,
 A sabbath without end ?
 And I, without a veil, behold
 My Saviour and my Friend !

Romsey.

Y.

POETRY.

SPRING.

The rugged reign of Winter's o'er,
 The dreary storms are past ;
 The howling tempest's heard no more,
 No more the northern blast ;
 The icy glade, the frozen plain,
 Are clothed in vernal dress again ;
 The fields with gladdening echoes ring,
 And purling brooks, and gliding streams,
 Reflecting mild the solar beams,
 Hail thy approach, sweet Spring !

The mossy fount, the woody brake,
 The steep and craggy dale ;
 The gentle rill, the lucent lake,
 The flow'ry, fertile vale ;
 The gloomy copse, the shady grove, }
 Where weary pilgrims silent rove, }
 Where oft is heard the voice of love, }
 Their grateful stores of influence bring ;
 Creation's tribes, with various song,
 Each other's notes of joy prolong,
 To greet thy coming, Spring !

And man, his heart, tho' sorrow-riven,
 His eye, tho' dull'd with care,
 Looks upward to the vault of heaven,
 And loves thy beauty there :
 In every beam thy smile he sees,
 New life inhales from every breeze ;
 Will he refuse to sing
 To Nature's God, who in the day
 By Him appointed, doth array
 The earth with blooming Spring ?

Mysterious change ! from dreary gloom,
 And dark, chaotic night,
 Creation, bursting from the tomb,
 Awakes in joy and light.

So, when the last great trump shall sound,
 The dust of saints, now under ground,
 Our Lord with him shall bring ;
 In radiant beauty shall appear,
 Without a cloud, without a fear,
 Throughout eternal Spring.

J. B. S.

THE RIGHTEOUS SHALL HOLD ON HIS WAY.—Job xvii. 9.

Ye that delight to hear,
 The sound of Jesus' name ;
 Dismiss your ev'ry fear,
 His word is still the same :
 Prophets by Him were taught to say,
 " The righteous shall hold on his way."

Though darkness overspread
 And hide your Saviour's face,
 'Tis but to shew your need
 Of his enlight'ning grace :
 For through that grace, from day to day,
 The righteous shall hold on his way.

Though doubts disturb your peace,
 And unbelief assail ;
 Through Jesus' power and grace,
 You shall o'er them prevail :
 No tempter shall your souls betray,
 The righteous shall hold on his way.

Made clean by Jesus' blood,
 And sanctified by grace ;
 Joint heirs with Christ in God,
 Cloth'd in his righteousness :
 To realms of everlasting day,
 The righteous shall hold on his way.

Kenninghall.

J. R.

REVIEW.

Times of Trial; being a brief Narrative of the Progress of the Reformation, and of the Sufferings of some of the Reformers. By MARY ANN KELTY. 12mo. Price 10s. 6d. cloth.

"*My kingdom is not of this world.*" We cordially believe this declaration; and therefore we cannot concur in the praises so liberally awarded to Constantine the Great, for his extension of the imperial sceptre to the persecuted followers of its crucified Author. On the contrary, we are deliberately of opinion, that this illicit alliance inflicted the heaviest curse ever sustained by the Christian church. The gales of prosperity, by soothing the unsuspecting victim to the slumbers of security and indulgence, are infinitely more dangerous than the most tempestuous winds of adversity. Persecution purified the church, and kept her humble; but, reclining under the shadow of secular power, she soon began to exhibit the disgusting and alarming indications of degeneracy, pride, and intolerance. Pagans and Christians exchanged situations, the former sustaining the more honourable appellation of martyrs.—"The King's daughter, all glorious within," lost her purity; and, by her fornications with the kings of the earth, "the Bride, the Lamb's wife," earned for herself the inglorious title—"Mystery, Babylon the Great, the Mother of Harlots, and Abominations of the Earth." With the exception of the Waldenses, a despised and persecuted, but noble band, nearly all Christendom, at the period of the Reformation, constituted one mighty monstrous mass of virulent corruption.

Not, indeed, that such a catastrophe existed in the contemplation of the illustrious convert. We simply assert the notorious and appalling fact, that such was the result. We believe that both he and his new associates would have shrunk with horror from such a union of Church and State as even now consti-

tutes our cardinal national sin. In fact, he distinctly disavowed all right to legislate in religion, and his first edict was simply protective. This was commendable. But we all know the seductive influence of power, and the perfectly natural process from toleration to preference, from preference to dictation, and from dictation to the irresistible argument of pains, and penalties, and death—a process, the facility of which is exceeded only by the difficulty of retrogression. And whatever deference may be due to the first intentions of the emperor, it remains an undeniable fact, that to this heterogeneous amalgamation of the church and the world, are to be traced, as branches to their root, all the diversified horrors of Popery—a plant, assuredly, which "our Heavenly Father has not planted," and which therefore must ultimately be exterminated; but whose roots even now strike deep, whose branches spread wide, whose leaves shed a withering influence, and whose fruit is poison to the soul.

At the period with which the volume before us commences, Popery had attained its maturity; and there is a point in all processes to evil beyond which they are not permitted to extend. As in nature, so in providence, midnight darkness is succeeded by the dawn of day, and the morning star by the effulgence of the meridian sun. Such was the commencement, and such will be the ultimate result of the glorious Reformation.

But here a fallacy has been imposed upon us. Luther, and a few of his illustrious contemporaries, have been eulogized, not indeed too highly, but unquestionably to the disparagement of a noble army of martyrs, who had renounced Popery, and been the conservators of the true religion, centuries before Luther was born, or the term Reformation conceived. And, as might,

indeed, be expected, the reformers, with all their scholastic attainments, were mere babes in scriptural knowledge, and in the exhibition of the first principles of Christianity, compared with their less learned, but not less illustrious predecessors in the glorious conflict. Luther was never able to dismiss from his mind the popish notion of transubstantiation, retaining the absurdity under a new appellation. Calvin, eminently profound as a theologian, acted out, with the entire approbation of the amiable Melancthon, the most odious feature of Popery. And both Luther and Calvin contended for a national church, with, of course its necessary appendage, and the main pillar of Popery—pædobaptism. We repeat, therefore, that for the purest exhibition of genuine Christianity, in the dark ages of popery, we are compelled, in rigid justice, to refer to the Waldensian churches.* And when, with this conviction, we recognize the title of the volume before us, we are almost involuntarily led to inquire of our fair historian, why her interesting pages were not bedewed with at least one tear, in memory of the severe “times of trial” which *they* endured, for their constancy in the Christian faith? True, they repudiated the connection between Church and State. But what then? So did their Lord and Master. And should *this* staunch the fountains of sympathy?

The “Times of Trial,” delineated in the work before us, extend from the days of Wickliff to the accession of Elizabeth. The former portion of the volume (which might with equal truth, and perhaps greater propriety, be designated “Times of triumph,”) presents

* For minute and interesting particulars, relative to the faith and practice, and the consequent sufferings, of these Christian communities, we feel a pleasure in referring to “Jones’s History of the Waldenses”—a work which cannot be too frequently or too strongly recommended. With some enlargement and a continuation, it would constitute, in the opinion of the Reviewer, the best uninspired legacy which a Christian parent could bequeath to his children.

us with a brief sketch of the Reformation in Germany, to the death of its principal hero; the latter portion being devoted to the less illustrious change in the Anglican church. The practical observations, with which the history is liberally interspersed, reflect great credit on the author’s piety. We shall not be expected to make quotations from a narrative which is new in construction only, and with the leading particulars of which all our readers ought to be familiar. In the event of a second edition, we would suggest the desirableness of prefixing a table of contents to each chapter.

We cannot quarrel with a lady, about the origin of the Baptists. But perhaps we may be allowed, in perfect good nature, to remind our authoress, that “the turbulent spirits” of Muntzer were not “the founders of the Anabaptists,” so called. We commend the candour she evinces in distinguishing our *character* from theirs, and would respectfully entreat her to consult the New Testament, for an inspired account of our origin, and the reasons on which our practice is founded. And if in her researches, she shall discover one solitary injunction to baptize infants, or one single example of such a practice, or (for we are by no means fastidious!) one *certain inference* that the apostles baptized them, we will no longer imitate those fanatics, even in what formed no part of their fanaticism—an opposition to infant baptism.

But we are compelled to enter our protest against a misrepresentation of far greater magnitude. After briefly alluding to the change of circumstances occasioned by the accession of Elizabeth, our authoress observes, with all imaginable complacency,

“The times of tribulation were thus, at length, happily concluded. The battle was fought and won, and the memory of those who shed their blood to obtain it, is sacredly enshrined in every heart which deserves to share in the inestimable privileges which these intrepid men defended and secured, with the loss of their lives.” p. 460.

We yield to none in admiration of

these noble-minded men, for their efforts in the cause of Christian freedom. But to the first sentence in this short quotation we decidedly object; and for this simple reason—it is untrue. The gravity with which the assurance is given, reminds us of a certain lady in days of yore, who, having tenderly sympathized with her servant, during a tedious journey under the piercing influence of a north-east wind, no sooner found herself seated before a cheerful fire, than, forgetting poor John, who stood shivering without, she observed, with all conceivable simplicity, "What an astonishing improvement there is in the weather!" Our readers, who are familiar with the history of the Puritans and Nonconformists, will be at no loss in making the application.

Elizabeth, with all her pretensions, was in her heart a papist, and in her practice a bitter persecutor. She pleaded for the retention of images in the churches, as a popular attraction; and in her own chapel, where three bishops officiated in rich copes, was placed a crucifix, with lights constantly burning. A few years after her accession, one of her chaplains having preached in defence of the real presence, she publicly thanked him for his pains and piety. She erased from King Edward's Liturgy every passage offensive to the Pope, commanded that the Lord's table should be fixed in the form of an altar, and enforced the observance of the festivals as in the times of popery. In these and similar "injunctions," and the rigor with which they were enforced, originated that separation from the Church of England which continues to the present day, under the name of Dissent; and which *will* continue, until the anomaly of a secular church shall cease to exist.

Nor was her admiration of the trumpery of Rome more notorious, than her exemplification of its "tender mercies." Witness, among innumerable instances, the dispersion of a congregation of Dutch Anabaptists in 1574, twenty-seven of whom were imprisoned; four, bearing faggots at Paul's Cross, recanted; and

"two perfumed Smithfield with their ashes." In 1592, not satisfied with the persecution of opponents, she directed her artillery against neutrality; compelling all her loving subjects to attend at church, under pain, 1. of imprisonment; 2. of perpetual banishment; and 3. of death without benefit of clergy, to all who presumed to return without her majesty's gracious permission. In consequence, multitudes were immured in prisons, where many died and several were murdered; and some expiated the crime of neutrality by a public execution. But these were not "times of trial!" "The times of tribulation were happily concluded," at the commencement of this merciful reign!

Of her majesty's worthy successor, James I., Laud (that paragon of gentleness to tender consciences) tells us, "that the sweetness of his nature was scarcely to be paralleled; that clemency, mercy, justice, and peace, were all eminent in him; and that he was the most learned and religious prince that England ever knew." And yet, strange to tell, (besides that his "sweet-natured majesty equalled his bright precursor in persecution, even to the death,) this "most learned and religious prince" polluted the land with the impieties of "The Book of Sports;" and all the clergy who refused to desecrate the house of God by reading it to their congregations, were brought into the High Commission—a Court which Hume (no friend to the Puritans) characterizes as "a real inquisition, attended with all the iniquities, as well as cruelties, inseparable from that tribunal." But who can call *these* "times of trial?" "The times of tribulation were happily concluded!"

Next in the glorious procession, comes "the Royal Martyr." But to what was he a martyr? To Christianity? No. But to an insatiable, reckless, lawless ambition. And "the unjust and inhuman proceedings of the council-table, the star-chamber, and the high commission, during his tyrannical reign, were unparalleled." The Papists, indeed, were unmolested; but to the poor,

unhappy Puritans, "sorrows of a full cup," were freely administered. Not, indeed, that these were "times of trial!" "The times of tribulation were happily concluded!"

The Protectorate certainly was an improvement. We do not mean to affirm that even this period was entirely free from persecution. The Presbyterians, as far as they were permitted, exchanged situations with their brethren, the Episcopalians. But persecution had become the exception, liberty the rule. The Protector opposed the Assembly, who were for limiting toleration to those who believed the *fundamentals* of Christianity, declaring "that all men should be left to the liberty of their own consciences, and that the magistrate could not interfere without ensnaring himself in the guilt of persecution." And though, for political reasons, he withheld a *legal* toleration to the Episcopalians, their assemblies were connived at, and their ministers were allowed to exercise the functions of their office, without being fettered by oaths and subscriptions. Dr. George Bates, (an eminent royalist, and an avowed enemy to Cromwell) candidly says, "It cannot be denied, that churchmen had a great deal more favour and indulgence than under the Parliament; which would never have been interrupted, had they not insulted the Protector, and forfeited their liberty by seditious practices, and plottings against his person and government." This, from a royalist, and an avowed enemy, is high praise.

But the "times of trial" soon returned. Oliver died, Richard abdicated, and Charles the Second reigned. "The court and bishops were at ease; the doctrines of passive obedience and non-resistance were revived; and the Puritans began to prepare for the persecutions which presently followed." The Act of Uniformity, requiring a perfect assent and consent to the Book of Common Prayer, and the rites and ceremonies of the church, filled their hearts with consternation. "Nearly 2500 faithful ministers were silenced;

and it is affirmed, that upon a modest calculation, this unmerciful act proved the untimely death of 3000 non-conformists, and the ruin of 60,000 families." But "the times of tribulation were happily concluded" on the accession of Elizabeth!

James II. was an avowed Papist, and adopted the most arbitrary principles of government. The Covenantors (a minute account of whose "times of trial" is yet a desideratum) had long been the victims of his princely malice; and the intolerance and cruelty of Jefferies, who butchered the Dissenters by wholesale, were a faithful transcript of the character of his royal master. Towards the close of his ignominious reign, indeed, he granted a universal toleration, and elevated Dissenters to places of trust. But why? From friendship to them, or regard to liberty of conscience? No. But solely with a view to the restoration of Popery.

Queen Anne, the last of the Stuarts, happily for the Nonconformists, died on the very day that her iniquitous Schism Bill was to have been enforced. It is to the honour of the reigning family that they are free from the stain of active persecution. And to *their* determination, and the diffusion of light and knowledge, rather than to the canons of the Church of England, are the Dissenters of the present day indebted, under Him, who is not only "the Head of the Church," but "Head over all things" for its good, for their exemption from overt religious persecution.

Nor need this excite wonder. For, really, we cannot perceive the essential difference, which some pretend, between the churches of England and Rome, either in relation to superstition or intolerance. The difference is personal; they are of one family, and the resemblance is marked and strong. Of each it may be affirmed—her origin is Pagan, her constitution worldly, her doctrines a mixture of gold and dross, her worship superstitious, her discipline impure and defective, and her laws intolerant. We are perfectly astonished

that so many real Christians can continue in association with such a community—a community so essentially popish as to require no specific delineation in the apocalyptic vision of the destruction of Antichrist. To advert to only a few points of resemblance. The one sprinkles holy water on the living, the other, holy dust on the dead. Both practise a baptism, which they *avowedly* receive, not from Scripture, but from human tradition. Both consecrate the sacramental elements, and both require kneeling at an altar. Both adopt the external symbol of the cross, both move their deluded votaries to confession, both administer priestly absolution. The one assumes the power to perform miracles at will; the other denies to all but her regular clergy, the peculiar privilege of casting out devils. The one dismisses her sons with extreme unction, the other presents them with a consecrated passport; and both pretend to clear the intermediate space between the two worlds, of hobgoblins and foul spirits, by the incantations of the passing bell. Their vestments have been wrought in the same loom, their attitudes studied in the same school. Their angels' days and saints' days are nearly the same. Has the Mother canonized her monks and her friars, her Popes and her cardinals? the daughter, elevating her magic wand, and waving it over royalty, transformed a tyrant into a martyr, and a profligate, popish hypocrite into a "most religious Protestant king;" and at the shrine of both, she annually prostitutes, by legal authority, the Holy Scriptures of the Old and New Testaments. Their feasts and their fasts, are for the most part, in commemoration of the same founders, the same events. The one prays to departed saints; the other embalms their memory and their saintship, by the consecration of churches and the baptism of bells in their sacred names. Both eulogize the dead saints, both persecute the living. Each has her Lady's-day, Saint Michael's-mass, and Christ's-mass. Cast in the same mould, the daughter is indebted for her supe-

riority, to the chisel and the polish of the English artist. The composition is the same amalgamation in different proportions; and the features, a little varied, express the same general character. Emanating from one source, they are governed on one principle; and (individuals apart) both are rushing forward to the same fearful destiny. "Come out of her, my people," (saith the Lord) lest ye be partakers of her sins, and lest ye receive her plagues."

Yet let us not be misunderstood. While we disavow all allegiance to a temporal Head of the Church, we are loyal subjects of the King of England; more loyal, we believe, than many, who by the hackneyed and senseless reiteration of "*Church and King*," would seem to make loftier pretensions to this Christian virtue. But, as "the Head of the Church," "the Defender of the Faith," "our most religious king," the self-elected successor of the Pope, we owe him no allegiance, we yield him no homage. We will "call no man Father: one is our Father, even God." We will "call no man Master: one is our Master, even Christ," "the King of kings, the Lord of lords." His kingdom is *not* of this world; and to us, it is a matter of perfect indifference, whether the usurper of his spiritual dominion be his Holiness the Pope of Rome, or His Majesty the King of England. Against the one we protest, from the other we dissent, and, regardless of both, we yield the homage of the soul to Him who alone is "King in Zion."

And the *right* to dissent in practice, if we disapprove in principle, can never be questioned by an Episcopalian, the Church of England herself having presented the example, in protesting against some of the practices, and in separating from the external communion of the Church of Rome. But dissent is justifiable, or it is *not*. If it *be*, we are justified. If it *be not*, she having been guilty, is involved in a similar condemnation with ourselves, and is therefore for ever disqualified for a participation in the hue and cry against heresy and schism. She cannot, in the same breath,

renounce the authority and assume the prerogative of the Pope.

In conclusion ; how should we rejoice if we could assure ourselves that Dissenters were altogether exempt from the superstition and intolerance of Popery. But popery is a subtle evil, and insinuates its venom, in a greater or less degree, into every form of church polity. Have we no popes ? no cardinals ? no inquisitions ? no officials ? no paltry, petty persecution ? Have we no ministerial "lords over God's heritage ?" No churches, who with greater cruelty, harass and distress their pastors ? It is true, our tyrants have no fangs, our censures affect no lives ; but persecution in its mildest and less obvious form, is of the essence of Popery. And to what, but to this principle, can we trace, among Dissenters, a childish fondness for priestly vestments, a scrupulous adherence to a clerical colour, and a tenacious clinging to religious titles. And to what else, we wonder, can be ascribed the deference to great names, irrespective of argument ; the influence of the respectable, irrespective of spiritual character ; and the prevailing taste for pomp and splendour, utterly uncongenial with the exercise of spiritual religion, and the genius of the New Testament ? Are not these crying evils, so many indications, clear and strong, of the existence of the spirit and principles of Popery ? What is popery, in fact, but a *deference to human authority in the exercise of spiritual religion* ?

We presume it were vain to hope for the announcement of a second edition of the interesting work before us, in two volumes, "revised, corrected, and considerably enlarged," with an introductory essay on the Essence of Popery. A brief sketch of the persecuted inhabitants of Piedmont (unless, indeed, it were thought worth while to explore the still earlier "times of trial," under heathen persecutions) would form an appropriate commencement. And Neale's History, and Brookes's Lives of the Puritans ; Palmer's Nonconformist's Memorial ; sundry accounts of the Covenanters ; and Ivimey's History of the

Baptists, would furnish ample materials for a second volume. Such a publication would reflect infinitely more credit on the fair authoress, than the complacency she evidently feels in her "orderly ritual," and the gravity with which she assures us that "the times of tribulation were happily concluded," on the accession of Elizabeth.

The System of the Baptists Exposed, in a Letter to a Friend, by One of their own Ministers. Price 1d. or 5s. per 100. London : Sold by Samuel Bagster, Paternoster Row.

THIS little tract is an *expose* of the System of the Baptists, as it lays it fully open to *examination*, but not to *censure* or *ridicule*. What was the writer's object in using so equivocal a term in his title page does not appear.

The question is asked, "What is the Baptist System, and wherein does it differ from the common system of real Christians ?" The answer is :—

"There is no such thing as a Baptist System, apart from that which is equally adopted by all evangelical Pædobaptists—the system of Faith in the New Testament. Except in the administration of the ordinance of baptism, there is no difference ; and there our practice arises out of, and is entirely congenial with our common system, while the deviation and inconsistency are theirs.

"They and we equally believe the original and universal corruption of human nature,—that our redemption is effected only by the mediation of our Lord Jesus Christ,—that his kingdom is spiritual, and not of this world,—that the subjects of this kingdom are such as are born not of blood, nor of the will of the flesh, nor of the will of man, but of God,—that the religion of the Gospel is personal, and its worship spiritual,—that in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but faith which worketh by love,—that we are all the children of God by faith in Christ Jesus,—that there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free, but Christ is all and in all,—that the hour is now come, when the true worshippers worship the Father in spirit and in truth,—that God is a spirit, and they that worship him, must worship him in spirit and in truth.

"These are essential articles of our common faith; they form the system by which we mutually execute our ministry, regulate our conduct at the Lord's table, and by which we form and discipline our respective churches. We equally testify to all men, without distinction, the absolute necessity of repentance towards God, and faith towards our Lord Jesus Christ. The only difference between our brethren the Pædobaptists and ourselves is, that the Baptists uniformly abide by the common system; whilst by the Pædobaptists, in the ordinance of baptism, that system is forsaken. In this part of their practice, they differ as much from themselves as they do from us; for in their public ministry, in the communion of their churches, and even in the baptism of Jews and heathens, and of adults, though born of Christian parents, they revert to that system from which the Baptists never deviate. On all these occasions Pædobaptists as well as Baptists uniformly insist on the necessity of repentance and faith as evidences of the new birth, and as essential to the Christian character and to divine worship; but at the baptism of babes, the Pædobaptists forsake their own general system, and adopt what must be owned an exception, unless it could be discovered that the baptism of unconscious babes can be fairly referred to the articles of faith above recapitulated. What more is necessary to evince the incongruity of infant baptism with the Gospel scheme, than that it thus stands alone, and is not, even by the most zealous of its advocates, whose opinions proceed on evangelical principles, associated with any part of the Christian system. They themselves are obliged to acknowledge that it ensures no blessing, forms no spiritual union, entitles to no distinguishing privileges: on the contrary, they maintain concerning spiritual blessings, church connexion, and gospel privileges, the very system which they hold in common with the Baptists. How then can the persons whose language you quote, talk of the *Baptist System*? Or if there must be such a term, how can they question its validity? Is it not likewise their own?"

It is certainly worthy the closest attention of our Calvinist Pædobaptist brethren especially, that they are obliged to employ arguments in support of their system, that *infants are proper subjects for baptism*, which are totally at variance with the doctrines of grace, and which they never use in support of other parts of their theological creed.

Strong's Consolation, or Three Letters to a Friend on Spiritual Dejection.

THERE are a considerable number of persons, doubtless, among *sincere* but *weak* believers, to whom the question used by one of Job's comforters might be applied, "Are the consolations of God small with thee?" It is certain also, that there is no sufficient reason, (supposing the person is not living in the indulgence of actual sin, and in that case he has no evidence of being a believer) why any one "who has fled for refuge to lay hold of the hope set before him," should not experience that "strong consolation" which the "promise" and "oath" of Jehovah provides for such persons." The letters before us are carefully written, are strictly evangelical, and well adapted to instruct and comfort the ill-informed and dejected Christian; that as Christ in the freeness of his promises is the only *hope* of the sinner; so Christ in the perfection of his righteousness, is the only source of *joy* and *peace* to the believer. It is excellent advice of the judicious Flavel, to doubting Christians: "Look not for that in *yourselves* which is to be found only in *Christ*; nor for that in the *law* which can be found only in the *gospel*; nor expect that enjoyment upon *earth* which is only to be experienced in *heaven*."

Christian Counsel; or a Manual of One Hundred Practical Contemplations. By an Old Divine. 18mo. 1s.

THIS piece of sound Noncon Divinity has gone through many editions, of which this last is, we believe, much the neatest; and, as it is a good print, is equally adapted for the closet, the parlour, or the sick chamber; and well calculated as the title states, "to promote gospel principles and a good conversation in Christ."

NEW PUBLICATIONS.

1. *The Sabbath Scholar's Friend*. Vol. i.

We noticed the first six monthly numbers of this cheap periodical in a former article, and now recommend to our juvenile readers the neat pocket volume in which the numbers for the year 1829 are made up.

2. *An Address to the Younger Members of Religious Families, upon Subjects connected with the Revival of Religion*. By the Rev. S. R. Allom.

It is not every writer, nor every good writer, who has the talent of addressing youth. Mr. Allom has that qualification; and we are happy to find him, with a combination of knowledge and affection, pressing upon the attention of young persons belonging to our congregations the all important subjects of "Personal Religion," "Decided Conduct as to a Christian Profession," "Eminence in Piety," "Zealous Co-operation with the benevolent exertions of the day." We cordially recommend this small work to parents and to Sunday School teachers.

3. *Scenes of Idolatry in British India; with Missionary Notices*.

We know not who is the writer of these interesting "Scenes of Idolatry;" but he evidently witnessed them with Christian feelings, and relates them with appropriate sympathy. No one can read them without praying, "O Lord send out thy light and thy truth" who has himself been enlightened and converted by the Gospel. The very exact account given of Siam Diss, one of the native Baptist preachers connected with the brethren at Serampore, is remarkably interesting both as to his consistent life and happy death. The Rev. M. Wilkinson of the Church Missionary Society, has done himself credit by the written observations upon the character of Siam Diss, which accompanies the statement of the author of this most informing little volume, as to the state of society in British India.

4. *Hooker's Ecclesiastical Polity, and other Works, with Notes, &c.* By R. Hانبury. In 3 vols.

5. *The Christian Ministry*. By the Rev. E. Bridges. Second edition, corrected and enlarged.

6. *The Christian Student*. By the Rev. E. Bickersteth. Second edition.

7. *The Christian Hearer; designed to shew the Importance of hearing the Word,*

and to assist Christians in hearing with profit By the Rev. Edward Bickersteth. Fourth edition.

8. *A Sermon occasioned by the Death of Robert Davies, Esq. late of Salter's-buildings, Walthamstow, preached in Marsh-street Chapel, Walthamstow, on Sunday Morning, Jan. 31, 1830.* By George Collison.

9. *Consolation suggested under the Loss of Christian Friends; a Sermon, occasioned by the Death of Miss Elizabeth Cadbury, of Rumhill House, near Wellington, Somerset, preached at the Baptist Chapel, Wellington, on Sabbath Afternoon, Jan. 10, 1830.* By Joseph Baynes.

10. *Eight Discourses to Youth; with a Memoir of the Author's Eldest Son.* By John Humphrys, LL.D.

11. *Reasons for Secession from the Church of England.* By the late William Hurn, Minister of the Chapel, Woodbridge, formerly Vicar of Debenham, Suffolk, and Chaplain to the late Duchess Dowager of Chandos.

12. *The Way of Salvation; a Discourse, the Substance of which was preached at a Meeting of Sabbath School Scholars in Dundee. Second edition, with additional Notes and Illustrations; containing Remarks on the Doctrine of Universal Pardon.* By David Russell.

13. *A Solemn Appeal on behalf of the Church of England: addressed to all the Pious, Judicious, and Consistent Members of her Communion.* By the Rev. Daniel Nihill, M.A. Perpetual Curate of Forden in the diocese of Hertford.

14. *Philothea; or Hints to Young Christians.*

15. *Historical Enigmas; illustrative of the Scriptures for the instructive amusement of Young Persons.*

In the Press.

Conversations for the Young, on Subjects tending to illustrate the Nature of Religion, and the Truth, History, Doctrines, and Style of the Holy Scriptures. By the Rev. Richard Watson, Author of Theological Institutes, &c.

On the 1st of April will be published, and continued monthly, price 4d. *The Christian Inquirer*. The object of the above work is to promote full and free inquiry on all subjects connected with divine revelation the Holy Scriptures being assumed as the only standard of appeal.

OBITUARY.

MR. JOSHUA ROBINS.

THIS excellent man died at his house in Bow, near London, on Lord's day evening, January 17, 1830, in the 81st year of his age.

He was born at Moreton Hampstead, in Devonshire, June 16, 1749. Having removed into the neighbourhood of London when a young man, he was led by Providence to hear the late truly reverend Abraham Booth, in Prescott-street, by whom he was baptized, and received into the church in which that great man presided.

In the year 1794, he became a member of the church in Old Ford. Brethren Glanfield and Welch, as messengers, attended the church-meeting in Prescott-street, and received a verbal dismissal. Mr. Booth gave Mr. Robins a most acceptable character, and expressed his cordial wishes for our comfort, prosperity, and honour. Up to this time, the church here, from its formation in 1785, had been indebted for all the benefits of the deacon's office, to Mr. Robert Robins and Mr. Welch, whose services were great and invaluable.

In 1799, he was elected to the deacon's office, together with Mr. Henry Tippin and Mr. Samuel Burford, the latter of whom died in 1808, leaving behind him a sweet savour of Christ.

After this, the cares and the labours of the deacon's office devolved, during more than twenty years, on Joshua Robins and Henry Tippin.* These two brethren, though of different talents and tempers, laboured together with uninterrupted harmony. That in which they were united, as Mr. Fuller said, united them. They stood upright, like Jachin and Boaz in Solomon's porch,

and one was as high as the other. Both were equally conspicuous, firm, and useful. Never, perhaps, were two men more extensively trusted; never did two men, whatever their imperfections might be, more richly merit the high confidence reposed in them. Other brethren have entered into their labours, and have already entitled themselves to the esteem and gratitude of all who are well affected towards the prosperity of the cause of Christ in this place.

For several years past, Mr. Robins, though in general health, was reduced to a state of extreme debility; yet he continued his attendance on public worship, till the unusual severity of the winter confined him to his house, and at length to his bed. Now he had the opportunity of taking a large retrospective view of all the way in which the Lord had led him, and of indulging those prospects of life and immortality which were illuminated by the Sun of Righteousness. Feeling that the time of his departure was at hand, he gave orders to his household; addressing himself in appropriate counsels, warnings, and encouragements, to all the different members of his family, as their character and condition demanded.—When inquired of, he usually replied that he was without pain of body or of mind. On some occasions he was joyful and triumphant in a high degree, exclaiming, "O death, where is thy sting; O grave, where is thy victory? I have an inheritance incorruptible, and undefiled, that fadeth not away: O the fulness of Christ! Christ is my life, my salvation, my all! How can I sink with such a prop as my eternal God? Tell all my friends not to sorrow for me;" then, after a pause he added, "not to sorrow as those who have no hope, but to rejoice." This last charge was given to the servant only two days before his death. About this time, one

* See an obituary notice of this excellent man in our volume for 1823, p. 16.

of the female members, seeing him nearly exhausted, wrote as follows :

Dear aged saint, thy race is nearly run,
Immortal glories wait to crown thy brow;
Soon, very soon, the victory will be won,
Thro' Jesus, who once suffered here below.

The 14th chapter of John was often read at his request, and he appeared to feel a very lively interest in it. Through all his last affliction, the songs of Zion were sweet. His grandchildren were desired to bring him each a song. On Christmas day last he had his usual family-meeting at dinner, his children and grandchildren flocked around him, and he afterwards declared it was one of the happiest days of his life. The hymn most frequently sung in his hearing, by his own desire, was the following :

How sweet the name of Jesus sounds
In a believer's ear!
It soothes his sorrows, heals his wounds,
And drives away his care.

To this he listened with evident delight on Friday evening, at eleven o'clock, and soon after sunk into a state of drowsiness, which increased the two following days, though there were indications of his being sensible to the last.

"The weary wheels of life at length stood still."

After long ripening, he came to his grave "in a full age, like as a shock of corn cometh in in his season."

On Saturday afternoon, January 23, his mortal remains were interred in the ground belonging to the church at Old Ford, when Dr. Newman, his pastor, delivered an address to his mourning family, and the numerous friends and neighbours who had come to pay the last sad token of respect to his memory. On Lord's day afternoon, the 24th, a funeral sermon was preached from Rev. iii. 12. "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out."

Mr. Robins has left a widow, three sons and one daughter by a former marriage, and nineteen grandchildren. "He shall return no more to his house,

neither shall his place know him any more." Job vii. 10. The Lord deal kindly with the mourning widow, as she dealt with the dead! And may the children and grandchildren, feeling the weight of the responsibility that lies upon them, walk in the truth, and shew that they are not unworthy of the name which has descended upon them from many pious ancestors!

Bow.

W. N.

MR. HENRY TEAPE, OF TOWER HILL.

THIS gentleman died after a short indisposition on Friday the 27th of Nov. in his 65th year. Few individuals have passed through life more honourably, or died more happily. His life and death were quite in unison. He received an humble education in a charity school in Nightingale Lane, and was Treasurer of this excellent institution for several of the latter years of his life. His good conduct when a boy caused him to be noticed by a gentleman who had an opportunity of promoting his interests. His patron trained him up to his own business—that of printing—received him into partnership, and when he died the business wholly devolved upon him. The unexpectedly auspicious circumstance that opened an avenue to prosperity, did not prevent the deserving youth from giving heed to concerns of higher interest; for, about the age of fifteen he became the subject of religious impressions, and, through the efficacy of divine grace, he maintained an exemplary profession to the end of his life. His conduct was uniformly consistent, and his devotion fervent. Though he remained in steady connection with the denomination of Christians to which he became early attached, the kindness and benevolence of his heart led him to recognize true Christians as brethren, wherever he found them.

It was delightful to observe, that although it had pleased God greatly to bless and prosper him in providence, yet he preserved great simplicity of character. His habits were exceedingly

plain, his deportment modest, and his estimate of himself humble; but though he disliked parade and ostentation, he was cordial in his friendships, generous and hospitable in his disposition. Although his deportment was mild, and though he was a sincere lover of peace, he was not pusillanimous; and when his high sense of principle led him to see that *right* and *truth* must be upheld, few men could discern more clearly, argue more correctly, or stand more firmly. But we know that, were he living, this eulogy of him would give him pain; and we shall so far respect his memory, as to refer his prosperity in earthly things, and his enjoyment of the invaluable treasures of the Gospel, where he always referred them—to the kind providence and especial mercy of his Heavenly Father. We have already intimated, that his devotion was ardent. He much enjoyed the ordinances of religion. His Sabbaths were days of great delight and refreshment to him. He had an excellent gift in social prayer, but was always backward to exercise it if others could have the preference.

During his latter years, he seemed to have a more abiding sense of the importance of habitual preparation for death. He appeared to live in more strict communion with God, and he watched over his own heart with increased anxiety. It was evident, in conversation with him, and by a close observance of the tenour of his life, that no person could be farther than he was from the delusions of self-complacency. When speaking of himself, his terms were those of unmeasured abasement, but he had joy in the unlimited mercy of God, and in the atonement of the divine Redeemer.

A short time before his last illness he made a final arrangement of his earthly affairs, and seemed then ready for the summons. At first it came silently, and his indisposition was slight. As the symptoms advanced, he collected about him all the members of his family. On the subject of death he had usually entertained some fears, but in its near approach we saw grace triumphant. When danger first

presented itself to his mind, he looked about him, examined his heart, cried earnestly for support and guidance. The enemy saw him hesitating, and tempted him; but it only increased his importunity, and he was enabled to discover that he had taken the right path, and that it led directly to his Father's house. Then he became happy, and the happiness was heightened in proportion as he drew near home. When disease had taken a fatal hold of the body, it was most encouraging and animating to perceive the energy of his mind, and the strength of his faith. His addresses to his wife and children, brother and sisters, and other relations and friends, were deeply interesting, and such as never will be forgotten. A few hours before he died, when his medical friend was about to render him some assistance, he begged that he might first be allowed to join in prayer with him and the other friends who were present. They knelt around his bed, whilst he offered to God his earnest prayer for the blessing of heaven to rest upon him and them, and the family, and the church.

His remains were interred in the Mill-yard burial ground, where some of his children had been buried. The service was very solemn. The Rev. T. Russel commenced with reading the Scriptures and prayer; Rev. R. M'All, sen. addressed the friends in a serious and impressive manner, the Minister supplying at Zion chapel concluded this part of the service, (which was conducted in the chapel,) and the Rev. W. Kemp, of Cheshunt College, prayed at the grave.

It was pleasing to observe that the children of the Charity School and its Committee paid a tribute of respect to their deceased Treasurer, by attending at the chapel on the solemn occasion.

It was known by the family that Mr. Teape had great aversion to commendation, and generally thought that in funeral discourses too much eulogy is bestowed on the deceased; and on that account no funeral sermon was sanctioned.

INTELLIGENCE, &c.

DOMESTIC.

Recent Deaths.

Died, on Friday, February 19, in the confident hope and triumphant faith of an assured interest in the merits of her Redeemer, Priscilla, the eldest daughter of Mr. Christian, chemist, Canterbury, at the age of twenty-one years. She had been an active, honourable, and useful member of the Baptist church in that city, upwards of three years.

On Saturday morning, the 21st ult. Wm. Saunders, Esq. in the 84th year of his age. He had been more than fifty years an honourable member of the church in Keppel-street, and upwards of forty-four a valuable deacon.

THE ABOLITION OF SUTTEES.

In many of the previous Numbers of this Periodical, down to the very last, we have had to call the attention of our readers to the various efforts which have from time to time been made by the Christian world, to bring this horrid and cruel superstition to a perpetual end. It is now our pleasing duty to record the success with which, under a kind and indulgent Providence, those efforts have been crowned. The Governor is about to throw his protecting shield over the poor defenceless widows of India. We cannot do more at present than refer our readers to the Missionary Herald of this Number, where they will see the satisfactory ground on which we are able to rest our belief in this delightful intelligence.

NATURALIZATION OF THE JEWS.

As an attempt is now making to introduce a Bill into Parliament for placing the Jews upon a level with Roman Catholics and Protestant Dissenters, as to their civil rights, it may not be unsuitable to advert to the last acts of legislation respecting this remarkable people.

In the year 1753, it was enacted that upon application to parliament, Jews might be naturalized without taking the sacrament of the Lord's Supper, provided they had resided in Great Britain or Ireland for three years, not having been absent more than three months at one time; and provided they produced proof of their having professed the Jewish religion three years previously. At the same time they were pre-

vented from purchasing or inheriting any advowson or right of patronage, &c. although *naturalized*; and incapable of being members of the privy council, or of either house of Parliament;—of enjoying any office or place of trust civil or military,—or, of holding any grant of lands, tenements, or hereditaments from the crown, to themselves or any others in trust for them.

The arguments urged by the government were that such a law would greatly conduce to the advantage of the nation,—that it would encourage persons of wealth to remove with their effects from foreign parts into Great Britain,—increase the commerce and the credit of the kingdom,—and set a landable example of industry, temperance, and frugality. On the other hand it was alleged that such a law would tend greatly to the dishonour of the Christian religion, endanger our excellent constitution, and be highly prejudicial to the interest and trade of the kingdom in general, and of the city of London in particular,—that such a *naturalization* would deluge the kingdom with brokers, usurers and beggars,—that the rich Jews under the shadow of such indulgence would purchase lands, and even advowsons, so as not only to acquire an interest in the legislature, but also to influence the constitution of the church of Christ to which they were the natural and avowed enemies,—that the Jews would multiply so much in number, engross such wealth, and acquire such power and influence in Great Britain, that their persons would be revered, their customs imitated, and Judaism become the fashionable religion of the English;—that such an act was directly flying in the face of the prophecy, which declared that the Jews should be a scattered people, without country or fixed habitations until they should be converted from their infidelity, and gathered together in the land of their forefathers, &c.

Violent debates took place on this measure in the legislature, and though it passed into a law, yet it was so obnoxious to the nation in general, as to give umbrage to the great body of the people.

Before the next meeting of Parliament, this law had become the object of national horror and execration, and as a general election was approaching, the government found it necessary to retrace their steps, and therefore their first measure was to repeal the law: they say, "And whereas occasion has been taken from the said act to raise discontents, and to disquiet the minds

of many of his Majesty's subjects; be it enacted, &c. that the above mentioned act, and the several matters and things therein contained, shall be, and is and are hereby repealed and made void to all intents and purposes whatever."

An opinion may be formed of the sentiments of the religious people on this law, by the following extract from Dr. Gill's *Body of Divinity*, vol. ii. p. 716.

"In the reign of the late king, (George 2.) and within our knowledge and memory, was a very surprising event respecting this people, yet little taken notice of; a bill was brought into our British Parliament to naturalize them; I then thought in my own mind it would never pass; God would not suffer it in providence, being so contrary to Scripture revelation and prophecy, and the state of that people, in which they are to continue until their conversion; but the bill did pass, to my great astonishment, not knowing what to think of prophecy, and of what God was about to do in the world, and with that people. But lo! the bill was repealed, and that before one Jew was naturalized upon it, and then all difficulties were removed, and it appeared to be the will of God, that an attempt should be made and that carried into execution as near as possible, without crossing purposes, and contradicting prophecy; and to let us see what a watchful eye the Lord keeps upon the counsels of men, and that there is no counsel against the Lord; and that the Jews must remain a distinct people until the time of their conversion. How otherwise at that time would it appear that a nation is born at once, if not then a people that dwell alone, and not reckoned among the nations? These two sticks, Jews and Gentiles, will become one; but it will be in and by the hand of the Lord, it will not be effected by *Acts of Parliament*, but by works of grace upon the souls of men; the Jews will never be naturalized until they are spiritualized; and when they are, they will return to their own land and possess it, being assisted, as they will be, by Protestant princes, who will drive out the Turk and establish them in it; this will be another addition to the kingdom of Christ."

It may be fairly questioned, if the law had not been repealed, whether it would have operated to amalgamate the Jews with the nation, so as to have destroyed their distinctive national character: their peculiar religious customs would still have kept them "a people dwelling alone, and not reckoned among the nations." The writer has been informed on good authority that Jews are not distinguished from other citizens in America, (excepting in four of the states,) as to an eligibility to all the offices of ma-

gistracy, and to seats in the legislature,* and yet their rites as to the preparation of their food, their not intermarrying with persons not of the Jewish religion, &c. &c. keeps them a distinctive class of people "dwelling alone." Nor is it probable in the event of the proposed measure becoming law, that the least alteration will take place in the religious sentiments or the peculiar customs of the Jews. "The two sticks, Jews and Gentiles," will be no more "one" in those respects than they are at present, nor will there be any hindrance to their being "*spiritualized*" by their being "*naturalized*." The writer feels confident that should ever a measure like that which the judicious and pious Dr. Gill thought "contrary to Scripture revelation and prophecy" take place, it will only prove that the sense of the prophecies have been mistaken, not that God is suffering his providence to be in opposition to his word. That the Jews as a nation will be finally con-

* No religious oath or qualification whatever is required in taking office under the general government of the United States.

In seventeen of the States the same observation holds good as to taking office under the State Governments.

In North Carolina, no person who denies the truth of the Protestant religion, or the divine authority of the Old and New Testaments, is capable of holding any civil office.

In New Jersey no person who is a Protestant can be deprived of his civil rights.

In Massachusetts and Maryland, the declaration of a belief in the Christian religion is required to qualify for office.

In Pennsylvania, Mississippi, and Tennessee, the belief in a God and a future state of rewards and punishments is required as a qualification for office.

It may be proper to add, that the constitution of six out of those seven states which form the exception to the general rule in America, have been made many years back, and that were a case to arise where the candidate did not answer these qualifications, no notice would be taken of it, as the opinion has steadily been gaining ground ever since the independence of the country, until there is scarcely a contrary notion held any where, that the church and the state cannot be kept too distinct from each other, as long as their mutual purity shall be an object of desire.

From the above it appears that the Jew may hold office in the General and Twenty of the State Governments, but legally speaking he is disqualified in four states of the Union.

verted to the faith of Christ, I feel a confident persuasion; whether Protestant princes will drive out the Turks and establish them in their own land, I am not so certain.*

J. I.

THE CLAIMS OF CHINA.

SIR,—It has often excited my surprise that the attention of our religious, and especially our Missionary Societies, has not been more directed to China, and to our present extraordinary state of exclusion from civil and religious intercourse with that interesting portion of the globe. In point of population, it contains one-sixth, and, indeed, little short of one-fifth of the entire mass of human beings, who now cover the surface of the globe; and in this respect, therefore, it presents stronger claims on the concentrated efforts of Christian enterprise than any other country under the sun. Up to the present moment, if I am not much mistaken, no British Christian has ever invaded its boundaries in the character of a Missionary of the Cross; yet missionaries of other connections have long bestowed upon it their most marked and persevering exertions; and a succession of those of the Romish and Greek churches, the former for two centuries, and the latter for a shorter period, have maintained a permanent footing, and made a considerable number of converts. What was wanting, however, to give permanency to their efforts, we now possess—viz. the written word of God, in which the people may read, in their own tongue, his wonderful works to the children of men.

Let me, then, ask, what are the chief impediments to enlarged efforts for the evangelization of China? The jealousy this singular people entertain of all intercourse with foreigners is well known; but this is an obstacle which Portuguese, French, Italians, and, I believe Spaniards, under the Church of Rome; and Russians, under the guidance of their own hierarchy, and with the aid of their late enlightened emperor especially, have successively overcome; and I know no other obstacle, except what is of our own creation. The greatest is, unquestionably, the want of a becoming sense of the importance of the work; that cold insensibility which can witness so many millions of our fellow-creatures perishing in ignorance of the only way of salvation, without making one effort to avert a fate so painfully affecting. But there is one other

difficulty, to which I am anxious to call the attention of your readers. Suppose a number of zealous, devoted men of God, panting for the conversion of the Heathen, were desirous of conveying to this people the knowledge of a crucified Saviour, how would they proceed? It is an affecting thought; but, if I am not labouring under a very erroneous impression, they would be driven to the necessity of applying to a foreign power for aid in the fulfilment of their benevolent design, in consequence of our laws, virtually, if not in their very letter, shutting out all British subjects from every such enterprise. Those who are acquainted with the history of British missions, well know how the extraordinary powers of sovereign rule conceded to the East India Company, under the present, but still more under pre-existing charters, have been abused, for the purpose of counteracting missionary effort. I need only mention one, out of many painful proofs of this spirit of hostility to Christian zeal, which must be in the recollection of most of your readers—viz. the attempts to send the truly venerable and apostolic Carey and his associates out of the country; and when they took refuge in the Danish settlement of Serampore, the demand made to the Governor to surrender their persons for that purpose. Whilst all intercourse, therefore, between British subjects and China is restricted by the Company's charter to their vessels, and to such individuals as they may expressly permit to go in them, it cannot be expected, unless the curtailment of their power, which has followed the successive renewals of their charter, should have changed their disposition in this respect, that an application for permission to send missionaries by the Company's ships would be favourably entertained.

What I would recommend, therefore, is, that our Missionary Societies and their supporters generally, should petition both Houses of Parliament, now that they have entered upon an inquiry into the regulations which may be expedient to adopt for the future intercourse of British subjects with India and China (an inquiry which Mr. Peel justly designated as one of the most important that ever came before Parliament), praying that, whatever commercial regulations may be adopted, no steps may be taken which shall in any way prevent Christians of every denomination from directing their benevolent attention to the introduction of Christianity into the latter empire.

These petitions would, at the same time, afford a very suitable opportunity for praying that measures may be speedily and firmly adopted, for putting an end to the murder of infants, and the participation of the British authorities in India in the obscene and cruel rites of Juggernaut, as practices

* The number of native born Jews in this country is stated to be nearly 30,000. Mr. Grant's proposed motion for their relief, it is expected will lead to a discussion of their case in Parliament the early part of this month.

which are at war with Christianity, are destructive of human life, and foster an impure and cruel superstition, from which its votaries cannot too soon be delivered. The abominable practice of Suttee is now happily abolished.

In conclusion, I will only remind your readers how much was secured for the interests of religion, and for the well-being of India, by a similar measure on occasion of the Company's last application for a renewal of their charter.

I am, respectfully, Sir, yours,

S. H.

* * We fully concur in the sentiments expressed, and in the plan proposed in the above letter; and unite with our respected correspondent, in calling the attention of British Christians to the immediate consideration of this—we presume to think—too long neglected subject. We see men of commercial enterprise, seizing with avidity every opportunity which passing events may afford, to facilitate and extend their intercourse with foreign nations. And shall the spirit of missionary zeal be less ardent and active in the cause of truth and righteousness? Surely it is time that we added to our prayers—"that the word of the Lord may have free course, and run and be glorified"—those efforts which are necessary to the removal of every impediment in the way of its progress.—EDITORS.

CHRISTIAN INSTRUCTION SOCIETY.

The quarterly conference of the Committee and visitors of this Society was held on Tuesday evening, 9th inst. at Devonshire-square Chapel. Joseph Blower, Esq. of the chair. The Rev. Henry Townley, of Whitrow, engaged in prayer. One of the Secretaries then read reports from the different associations, many of which detailed highly interesting facts, illustrative of the advantages arising from the systematic visitation of the poor, and the distribution of religious books and tracts. The results of which were, that in connection with 56 associations, now federated with the parent society, 1,100 gratuitous agents are constantly employed in the visitation of 27,000 poor families; 60 prayer meetings or preaching stations have been established in different districts of the city and suburbs, at which unitedly an average attendance of not fewer than 2,000 persons is obtained on some part of the Sabbath day, the majority of whom could not be induced to attend more public means of grace. Upwards of 300 children had been procured during the quarter for different Sunday schools, about 200 adult persons induced to attend public worship, the circulation of the scriptures had been aided in more than 150 cases, and suitable

relief had been afforded to, or obtained for, upwards of 1,500 distressed persons. 600 families were reading the larger publications furnished by the loan libraries.

The meeting was appropriately and impressively addressed by the Rev. John Dyer, J. H. Hinton, of Reading, H. Townley, W. Deering, J. Pyer, and Joseph Maitland, Esq. After which, the Rev. Thomas Price, minister of the chapel, closed the services of the evening by prayer.

We take leave to recommend to our readers the "Record" of this Society, a small magazine, published quarterly, and containing interesting details of its various operations, and notices of kindred institutions in different parts of the kingdom.

The Committee of the Christian Instruction Society have made arrangements for a public religious service on Wednesday evening, 21st April, at Claremont Chapel, Pentonville, for the recognition of the Rev. John Pyer (late of Manchester) as their city missionary. The following order of service is intended:—

The Rev. John Dyer, to offer the introductory prayer and read the scriptures; Rev. Dr. Bennett, to deliver a discourse on the claims of London; Rev. John Blackburn, to ask the questions; Rev. Dr. Cox, to offer the special prayer; Rev. Jos. Fletcher, to address Mr. Pyer; and Rev. Thos Price, to conclude. The service will commence at six o'clock.

BAPTIST HOME MISSIONARY SOCIETY.

This Society now employs thirty-six Missionaries, besides affording aid to upwards of forty stated and occasional preachers of the Gospel, whose labours are carried on at about two hundred and fifty stations, situated in forty-one counties in England, Wales, and adjacent islands. Since the commencement of these exertions, upwards of one hundred and thirty Sunday schools have been established by the agents of this Society, in which many thousands of poor children have been gratuitously instructed in the knowledge of the Holy Scriptures, "which are able to make them wise unto salvation."

The income of this Institution, arising from subscriptions and auxiliary societies, does not exceed *one-half* of its expenditure: the other *moiety* is raised by donations and congregational collections, at all times fluctuating and precarious. It is therefore earnestly hoped that, when these facts are known and considered, the natural claims of *home and kindred* will be powerfully felt;—that in answer to the prayers of the faithful "*a supply of the Spirit of Jesus Christ,*" will be accompanied with an increase of *labourers, and means of supporting them.*

Amongst other methods adopted to increase the funds of this Institution, the

Ladies have been very kindly exerting themselves in preparing a variety of useful and ornamental articles to be disposed of by sale, on the Tuesday and Wednesday in Easter week, the 13th and 14th of April, at the Philomatic Institution, No. 39, Burton-street, Burton-crescent, near St. Pancras New Church (the proprietor of the above place having generously offered the use of it on this occasion free of any charge.) It is respectfully requested that articles intended for the sale be forwarded as above, by the 10th of April, or to any of the following friends, by whom they will be thankfully received, viz. Mrs. Crowther, 21, Thornhaugh-street, Bedford-square; Miss Goodrick, 13, Edward-street, Portman-square; Mrs. Wells, 251, High Holborn; Mrs. Buttonshaw, Holborn-bridge; Miss Salter, 50, Newgate-street; and Mrs. Haddon, Castle-square, Finsbury-square.

The Committee have also engaged the Hon. and Rev. G. H. Roper Curzon, of Ledbury, to preach at the following places, when collections will be made for the Society.

Lord's day, April 11th, morning at eleven, Salter's-hall; afternoon at three, Rev. Mr. Pritchard's, Keppel-street, Russel-square; evening at six, Rev. Mr. Steane's, Camberwell.

Lord's day, 18th, morning at eleven, at Rev. Mr. Davis', Baptist Chapel, Tottenham; afternoon, at three, Baptist Chapel, Shacklewell; evening, at Rev. Mr. Mann's, Maze-pond.

DAY FOR HUMILIATION AND PRAYER.

Order of the intended Services in the London Central District, on Friday the 9th of April.

I. The Minister's of this district do most earnestly and affectionately recommend the members of their different churches and congregations, to spend one hour, from seven to eight o'clock in the morning, in closet or private devotions, at their own homes.

II. That each church and congregation assemble in their own place of worship, at eleven o'clock in the forenoon, for social prayer and thanksgiving.

III. That there be a united public service of the different churches and congregations at the Poultry Chapel, the Rev. J. Clayton's; and at White-row, the Rev. H. Townley's, to commence at six o'clock in the evening at both places, in each of which two appropriate addresses will be given:—at the Poultry, by the Rev. Mr. Binney, of the Weigh-house, and the Rev. Mr. Price, of Devonshire-square; at White-row, by the Rev. Mr. Tidman, of Barbican; and the Rev. Mr. Young, of Albion Chapel.

T. WOOD,
Secretary of the district.

SALTERS' HALL.

The Rev. J. E. Giles (who has been preaching at Salters' Hall for some months past, with considerable acceptance, and is likely to become the pastor of the church about to be formed in that place of worship) will be the supply during the present month.

NOTICES.

The Meeting-house in Mason's Court, near Shoreditch Church, will be opened (D. V.) on Tuesday, the 6th of April, when two sermons will be preached; that in the morning by the Rev. Dr. Cox, of Hackney, and that in the evening by the Rev. George Clayton, of Walworth. Service to commence in the morning at eleven, and in the evening at half-past six o'clock. The above meeting-house has been erected at the sole expence of a member of Dr. Cox's church, chiefly with a view to invite the poor of the surrounding neighbourhood to attend the preaching of the Gospel. There is an evening and a Sunday school, containing about 400 children, and also an infant school now forming, and the place is fitted up for the combined purposes of preaching the Gospel and instructing the rising generation. The collections to be made on the occasion will be exclusively applied to the support of the schools. The Rev. Isaiah Birt, of Hackney, is engaged to preach the following Lord's day morning, the 11th of April.

The Highgate Anniversary will be held on Good Friday, April the 9th, 1830. Three sermons will be preached at the Baptist chapel, Highgate, by the Rev. J. Hughes, A. M. of Battersea, the Rev. I. Mann, A. M. of Maze Pond, and the Rev. E. Henderson, LL. D. President of the Missionary College at Hoxton. Services to commence at eleven, three, and half-past six.

N. B. A Prayer-meeting will be held at the Rev. J. Thomas's chapel, at nine in the morning, and all the services will have special regard to the important object generally contemplated by the churches.

The Anniversary Meeting of the church and congregation under the pastoral care of the Rev. Wm. Giles, at the Brook chapel, Chatham, will be held on Tuesday, April 20. The Revs. F. A. Cox, LL. D. of Hackney, W. Murch, President of the Theological Institution, Stepney, and J. E. Giles, of Salters' Hall, Cannon-street, London, are invited to preach on the occasion.

The Annual Sermon on behalf of the Baptist Home Missionary Society for Scotland, will be preached by Rev. Isaiah Birt of Hackney, on Wednesday evening, April 21st, at Salters' Hall Chapel. Service to commence at half-past six o'clock.

Errata.—Page 114, col. 2. last line, for Krach read Keach.

Page 115, col. 1. line 20, for Wallen read Wallin.

IRISH CHRONICLE,

APRIL, 1830.

THE Committee solicit attention to that part of Mr. Allen's letter which relates to the numerous islands on the western coast of Ireland, in which the Irish language is almost, if not altogether, exclusively spoken. It is greatly desired that this young minister should master, as he expects to do, the difficulties of acquiring the Irish language, to enable him to proclaim to these destitute islanders the glorious Gospel in their vernacular tongue.

It affords them great pleasure to find that the importance of teaching the Irish language is at last felt by the Protestant hierarchy in Ireland. The following is extracted from the "Warder" Newspaper, stated, as it is said, by authority.

"The Archbishop of Tuam, convinced of the importance of the knowledge of the Irish language being a part of a qualification of a minister of the Gospel for the province of Connaught, has come to a determination (should the Lord spare him so long) of not receiving into holy orders, after the first of January 1832, any person for the ministry of that province, who shall not be capable of reading and addressing the people in that language."

From the Rev. James Allen to the Secretaries.

Ballina, Feb. 24, 1830.

DEAR BRETHREN,

SINCE my last, I have had an opportunity of becoming more intimately acquainted with the state of your schools, and the extended operations of your Society, in this remote and uncultivated district, than I could before be supposed to possess. The schools, during the present quarter, from a partial cessation of political hostilities, combined with other causes of a local nature, are in a very flourishing condition, as will be seen by papers subsequently sent. The Inspectors and Readers, too, employed by your Society, are not, I trust, labouring without evident tokens of success. It will be remembered that, in a former letter, I mentioned the extreme difficulty of procuring a suitable person to instruct me in the Irish language, the importance of which was deeply and mutually felt. This difficulty, I am happy to say, has now been considerably removed, by employing Michael Mullarky, one of your Inspectors, to dictate phrases and sentences, which, penned down and committed to memory, have afforded me such a fund of words and idiomatical expressions, as to place it beyond doubt that I shall be able, ere long, should life and health be spared, to proclaim to the natives in their own tongue, a tongue deservedly dear, the wonderful works of God. The conviction of my own mind, a conviction

arising out of actual and careful observation, and a conviction powerfully strengthened by a perusal of "Anderson's Historical Sketches of the Native Irish," is, that the favouring of the vernacular tongue, by schools, books, and oral instruction, is the only way in which the exigences of this people will be fully met. In accordance with this conviction, I lately set out, accompanied by Roger Mullarky, to take observations on some of the remotest islands of the western coast. The wild appearance of the country through which we passed, nearly fifty Irish miles in extent, before we approached the verge of these islands, could only, with one or two solitary exceptions, meet with its prototype in the moral and intellectual sterility of its scattered and uneducated tribes. Leaving Westport, on our second day's journey, the three hundred and sixty-five islands, promiscuously scattered in Clews Bay, and seen from the neighbouring hills, seemed to indicate that nature, in one of her playful moods, had here designed to furnish her admirers with an imaginative feast. But, however they might be viewed by others, an impartial survey of these islands would excite, in every Christian and philanthropic mind, the melancholy reflection, that whilst many a storm had beat upon these isolated spots, and many a vessel had been dashed upon their shores, the people themselves have been involved in one common and awful wreck of ignorance, delusion, vice.

Late in the evening of our third day's journey, after extreme fatigue, as, for the most part, we had to travel over the mountains on foot, we arrived at the Sound, which separates the main-land from the island called Achill Beg. This island contains about two or three-and-twenty houses, averaging from five to six persons in each house. Of these, about ten or twelve are Protestants. The next day we passed over to Clare Island in a small boat, a distance of three miles, but, from the roughness of the sea, occasioned by its contiguity to the Atlantic Ocean, and its exposure to the westerly winds, we were compelled to return before the night set in. I expounded a chapter to a few people assembled in the light-house. On this island, we were told that there were more than a thousand inhabitants; that a Scripture reader had been sent by the Rev. Mr. Kilday; and that they had threatened, unless he took his departure, to pitch him over the rocks.

We passed next day down the Sound to Achill-Mor, and called at Father O'R.'s, to make inquiries respecting the island, but, unfortunately, he was from home. On our way to this island, the boat struck upon a rock, and, from the tide heaving one end of the boat and the rock the other, even the boatmen themselves allowed that our preservation in such imminent danger was almost miraculous. On the next day, Mr. R. Mullarky set out for Westport by land, where we had appointed to meet. The gale from the west blew so hard, that though I set out, the men refused to hazard the danger of so heavy a sea. I preached at Achill-Beg on the Lord's day, in the morning. I afterwards entered a small boat, arrived at Crumlish at half-past eleven at night, had to find my way over the mountains without a guide, or even a beaten track; and, after travelling six or seven Irish miles, in the pitchy darkness of the night, reached Westport a little before three on the following morning. I then preached at Westport, and returned home.

I have much to say respecting these islands, but, as my sheet is now full, shall reserve it till a future time.

J. ALLEN.

From the Rev. W. Thomas to the Secretaries.

Limerick, Feb. 19, 1830.

MY DEAR SIRS,

I RETURNED to this yesterday, after the last of my monthly tours, and would have omitted writing this day, were it not that it is time to forward to you the Readers' monthly journals. I feel so languid and fatigued, having overworked myself by taking long walks across the country, over hills,

&c. and having endured considerable hardship, that I feel my head much affected. The weather was also severe. However, I was much gratified and delighted. I visited several of the schools: *how pleasing it was to see children under seven years old, who entered them about three years ago, commence with their letters, and now repeat from memory twenty-five chapters each, besides their other business, writing and arithmetic. Some little females have really surprized me. After hearing 200 chapters for the quarter, in one of the schools, and finding it time to give up school for that day, and having to go a distance to preach, several of the children cried out, "O Sir, I have five chapters more;" another, "I have seven;" another, "I have ten;" another, "I have twelve;" another, "I have thirteen more;" and so on: and though it was after four o'clock, and some of them cold and hungry, the desire for repeating chapters appeared to prevail over all. May the Lord mercifully remove the hindrances to their present and eternal happiness, and encourage his people to continue and increase their exertions on their behalf!*

I had very considerable congregations in various places. At Camas, county Limerick, the large drawing-room, now called the Baptist chapel, was repeatedly crowded with Roman Catholics and reformed ones; at Ballyear, county Clare, Major C.'s parlour was filled with the same description of persons; at Nenagh, county Tipperary, I was well attended; at Ballina, near Killaloe, county Clare, last Friday evening, the police barrack was crowded out on last Lord's day; at Mountshannon, county Galway, a large place which I got the use of was much crowded; and in the evening at Clonola, I was well attended, though the night was very dark, and the place extremely difficult of access, over ditches, rivers, and swamps. Great numbers heard the Gospel during the past month; and if we may judge from appearances, I hope not in vain. No person can be more sensible than I am, from whom the success must proceed. The Lord has promised to bless his own word, but it must be his word—what he has commanded to teach. He will acknowledge nothing else. The Lord Jesus said, with respect to the Holy Spirit's work, "He shall glorify me; for he shall receive of mine, and shall shew it unto you," &c. John xvi. 14, 15.

W. THOMAS.

From the Rev. J. Wilson to the Secretaries.

Sligo, Feb. 20, 1830.

DEAR BRETHREN,

SINCE the 1st of this month, I have been engaged among the schools, with the excep-

tion of a few days, though I have not yet seen more than about the half of them.

I have again to make a favourable report of the schools: some of them are still experiencing the most violent opposition, and the numbers in attendance are few in consequence, nor can the children so circumstanced make the progress that is desirable. But by far the greater number of the schools are well attended, and the progress is most gratifying, as I have not yet inspected more than one school in which there were not from four to twenty premiums awarded for correct repetition of the Scriptures, of from five to thirteen chapters, since the last inspection.

In one instance, a little boy, nine years of age, who had added five chapters to the *forty-five* which he repeated last quarter, was taken ill two days before the inspection; and though in a high fever, he must be lifted out of his bed to see me pass to the school; and on my calling to see him, and promising his premium of half a quire of paper, should he recover, he appeared greatly delighted.

J. WILSON.

P.S. If you have any books or pin-cushions, &c. for premiums, be so kind as to send me some as soon as possible.

From a Scripture Reader.

Templehouse, Feb. 11, 1830.

REV. SIR,

IT is promised, that "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea;" that "all shall know him, from the least to the greatest:" and as we know that it is by means of the knowledge of the scriptures of truth, that these great events will come to pass, to those who know the truth, it is gratifying to see that there is an increasing desire for knowledge among the people. Many now seem to reap the benefit of the Society's labours, as they are thereby enabled to search the scriptures for themselves. Some, indeed, seem to read with a view to support their former opinions; and the enemy is busy sowing tares. A book is now current in this neighbourhood, called *A Touchstone for the new (or Protestant) Religion*; in this book truth is misrepresented, and scripture misapplied, to give a colour of sanctity to the greatest absurdities.

On Sabbath evening last I had a meeting by appointment with some of my neighbours; the house was nearly filled. They were all Roman Catholics. I continued about four hours, comparing their erroneous book with the scriptures, and answering their questions; and although I did not spare to

expose their errors, we parted in a friendly manner. I was invited to go there again, and we appointed a time for our next meeting. A. R. told me, that if he knew that the Douay Testament agreed with my Testament, he would no longer adhere to those things which he saw stood opposed to the word of God. I borrowed one without notes, and approved of by Dr. Troy. I read and compared it with my own, and shewed that there is no material difference. I read this book for many of my neighbours also, and they gave the greatest heed to it. In the house of M. O'H. I compared their own Catechism and the Douay Testament together, and shewed that in the Catechism the doctrines and commandments of men are held forth as the way to everlasting life; and in the Douay Testament, Mark vii. these things are called vain and unprofitable; and then shewed from many parts of scripture that Christ is the way, and the truth, and the life, and that there is no other name given under heaven, or among men, whereby we must be saved. One of them spoke as follows:—"We who are ignorant and unlearned, knowing nothing but only what our priests tell us, if he leads us astray, would it be just in God to punish us, seeing the priest is the cause of it?" I then read for them, "If the blind lead the blind, both shall fall into the ditch." I told them that God has favoured them with an opportunity of hearing his word read, and that every one that has ears to hear is commanded to hear and attend to it; that if we love darkness rather than light, it is because our deeds are evil; and that this will be to our condemnation. They were very much alarmed, and these men came afterwards to my house to hear the Scriptures read.

C. A. says, that in times past he believed that if he would attempt to read the scriptures it would be highly dangerous; at length he was led to see that the word of the Lord is pure, making the simple wise, &c. His mother then got alarmed, and warned him of his danger. He persevered in reading, and the priest sent him an account that he will not hear him. In answer to the priest he replied, that he has a great High Priest to go to, who has promised, that "he that cometh to Him he will in no wise cast out," &c.

R. B.

From a Scripture Reader.

Mountshannon, Feb. 16, 1830.

REV. SIR,

To give you even the outline of my humble labours since my last, in the compass of a letter, would be impracticable; but that you may form some idea of the extension of the Gospel, I will endeavour to detail a

few things which occurred in four or five days.

About the 28th ult. I went to the lower end of the parish of Clonrush, in order to cross the Shannon. I was attackd there by a popish polemic, who detained me nearly two hours. He was defending the doctrines of popish penances and profitable purgatory. There were six persons present: they seemed to like what I advanced, and the boatman told me, when crossing the Shannon, that he was tired of their robbing systems; and another of them came to me afterwards for a Testament, which I gave him. That night I slept at Portroe, where I had a multitude of questions put to me, which I trust I answered with meekness, according to the oracles of God.

I went the next day to Nenagh, and the whole time on our way was an entire scene of debate. I never met a man so highly talented, and eminently subtle in wresting the scriptures, as my opponent. I was informed his name was Bourke. We discussed various points, in the presence of thirty persons: some of them strove to baffle me by making a noise, many others cried, "Hear him, hear him!" I had a most interesting night within three miles of Nenagh, at a Mr. C.'s. There were thirteen persons present, Romanists and Protestants. Mr. C. and his son-in-law said, they never heard these points better explained, and the chief speaker on the popish side said, "I must confess it's hard to doubt what he says; if he quoted from the Douay Bible, I could not open a lip against him." I assured him the translation was the same in substance.

I next repaired to Limerick, where I had a few busy days, and thence to Camass, where I went every day from house to house, warning every man, &c. and had an attentive congregation of from twenty to sixty persons, every morning and evening during my continuance there. It is much easier to conceive than to describe the change in the looks and appearance of the people there. When first I went there, the inhabitants came to hear with a great deal of persuasion, and in some measure compulsion, with suspicious and alarmed looks, as if there were some mighty injury to be done them; but now how freely, lovingly, and cordially many of them shake my hand, anxiously inquire after my health, and the welfare of my family, and with much earnestness ask me how Mr. Thomas is, and will he come before his stated Sunday; and more than

this, some of them privately asked me about the spread of the Gospel. With what delight do they gather into Mr. B.'s drawing-room to answer questions, and to hear their children repeat select portions of the scriptures, and to receive from the benevolent hands of the Dorcas of Camass their well-deserved premiums.

On my return Michael Bushe and I took the boat for Killaloe, in company with fourteen or fifteen persons. Suffice it to say, that your unprofitable servant, by asking a question or two, put them all in motion. There were two appointments for discussions, and after the preliminaries being settled, I was permitted to address them without any interruption.

S. R.

CONTRIBUTIONS.

£. s. d.

Collected by the Rev. S. Davis.

At Bristol, Mrs. Holland, annual donation	50	0	0
At Trowbridge.....	16	0	0
At Westbury.....	0	18	0
At Bath :			
The Marquis of Cholmondeley	5	0	0
The Earl of Harrowby.....	5	0	0
Lord Batham	5	0	0
The Duchess of Beaufort....	1	0	0
Other sums	14	14	6

Received by Mr. Iviney.

Potter Street Auxiliary Society, by Rev. John Bain	4	0	8
Mr. and Mrs. Biddle, for Irish Readers, by Rev. James Upton	2	0	0
Bexley Heath Auxiliary, by Miss Roberts	2	0	0

Received by Mr. Dyer.

Rev. Mr. Stewart, Sawbridge-worth.....	1	1	0
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Subscriptions received by W. Burls, Esq.
56, Lothbury, Treasurer; Rev. J. Iviney, 14, Southampton Row, Russell Square; and Rev. G. Pritchard, 4, York Place, Pentonville, gratuitous Secretaries.

MISSIONARY HERALD.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Missionary House, No. 6, Fen Court, Fen-church Street, London : or by any of the Ministers and Friends whose names are inserted in the Cover of the Annual Report.

The Rev. JOHN BROWN, of Rose Street, Edinburgh, and the Rev. JOHN HOWARD HINTON, of Reading, have kindly engaged to preach the Sermons at the next Annual Meeting of the Society.

FOREIGN INTELLIGENCE.

CALCUTTA.

We had intended to present, from the various materials which have been transmitted to us from Calcutta, a series of extracts, in chronological order, serving to mark the progress of the cause in that city and its neighbourhood ; but the most recent communications from thence mention a fact so joyfully interesting, that we must, in this instance, vary from our plan, and insert the article to which we refer as the first in the series.

The important fact announced is, that after a deliberate investigation of the whole subject, it had been determined upon by the Supreme Government of Bengal, to abolish the practice of Suttee. With the nature and frequency of this detestable rite our readers must have become quite familiar, since, from the establishment of the Missionary cause in Bengal, and more especially of late, the attention of the Christian public has been forcibly directed towards it. That its suppression must be ascribed to the gradual but resistless influence of Gospel truth ;

that it bears a most favourable aspect on the moral and social welfare of the millions of India ; and that it may probably accelerate the period when other practices, equally revolting to humanity, shall fall into desuetude, are considerations as obvious as they are gratifying. In connexion with the last of these remarks, it occurs to us to mention that, about a twelve-month ago, a native gentleman, belonging to the Asiatic Society of Calcutta, Baboo Ramcommul Shen, presented to that body an account of the Churuk Poojah, or swinging festival, the object of which was evidently to rescue the more respectable portion of the native public from the disgrace of participating in that most disgusting exhibition. He suggests, that it is an error to style it a *poojah*, or religious ceremony, for that though it might have been originally such, it has degenerated into a mere pretext for drinking and gambling, and dissipation and immorality ; and complains that an observance, practised only by the most dissipated characters of the lowest castes, should be imputed to the whole body of the Hindoos.

But we revert to the subject more immediately before us.

Our esteemed friend, Mr. W. H.

Pearce writes as follows, under date of Nov. 23.

"I have delightful intelligence to communicate. *Suttees were abolished by an order of council last Tuesday*, and we daily expect to see the regulation published! You are probably aware, that all the missionaries in Calcutta and its neighbourhood, addressed Lord W. Bentinck on the subject some months ago. As the practice has been abolished with the fullest information as to the feelings of the native army and native community generally on the subject, we have no idea that the act of abolition will be either modified or retracted in consequence of further experience; and hence, though we deplore the loss of the hundreds who have perished while the investigation was proceeding, we rejoice the more heartily in the result. The administration of Lord W. Bentinck is by this act crowned with glory which no conquests could otherwise have secured it."

Afterwards, on Dec. 1.

"As the assertion in one of the Newspapers, (made apparently on the best authority,) that the practice of Suttee was abolished by his Lordship in council last Tuesday, was the next day contradicted by another journal; and as considerable doubt with regard to the immediate intentions of Government was in consequence entertained, I thought it best at once to write a note to the Judicial Secretary to Government, requesting information as to the real state of the case. His answer is as follows:— 'The regulation has not actually passed; but you may safely write, that it has been determined to declare the practice of Suttee illegal, and to put it down' By this you will perceive what reason for thankfulness we have to the father of the fatherless and the judge of the widow, for his grace in inclining the hearts of our rulers to the happy determination thus announced. Oh what a source of happiness to Lord William Bentinck must be the reflection, that by one measure of his administration seven hundred lives at least, are annually preserved, and the endearing attentions of a mother continued for years to at least twice that number of orphans! I wish not His Lordship's wealth, or pleasures, or multiplied honours; but the privilege of executing such a deed of mercy, I really envy."

We add a few extracts from our other Missionary brethren in this city.

From Mr. George Pearce, January 23.

"The English and Bengalee school that I formed on the Mission premises here, more than twelve months ago, has flourished beyond my expectations. I was told when I commenced it, that I should never get the boys to stay any considerable time: these predictions have not proved correct. The attendance of the boys daily is about seventy, and the majority of them have been in the seminary the greater part of the year. Their progress has been very good, as an instance of which I would just mention that there are several lads in the school who when they came at first could hardly spell words of four letters in English, can now parse with ease any part of the books they are reading. The character of the instruction given to the scholars, both in English and Bengalee, is decidedly christian. I do not think the school at all prevents my preaching to the natives, as the time I spend in it is in the heat of the day, when I cannot with prudence be exposed to the weather. The lads are very fond of lessons and experiments in natural philosophy, and I often regret that I have no instruments, excepting a globe and a microscope, to illustrate and confirm the lessons which they read. I do not ask the committee to purchase these things, but if they would among their acquaintance kindly mention my wants, they might perhaps serve my school very beneficially."

"My attention has also been directed to the spiritual welfare of the native christians and their families residing near me. This, however, is confined entirely to the week days. For their improvement I am now going on with an exposition of the Acts of the Apostles, which appears to be a portion of Scripture peculiarly adapted to their circumstances. The manner of conducting these services is as follows. Two of the native brethren at first pray; afterwards I read and expound a portion of the Scriptures, and then spend about a quarter of an hour in a catechetical examination of my audience, not an individual of which escapes being questioned respecting the things that have been said. The expectation of this keeps their attention alive, and causes them to obtain a better knowledge of the discourse than they otherwise would. On these occasions I often enjoy much, and frequently wish that our dear Christian friends in England who long for the salvation of the heathen, could see and hear what frequently passes at these seasons of worship. It may, perhaps, excite the surprise of some to learn that in this small assembly there are individuals who were once heathens, who pray with as much feeling, scrip-

tural expression, arrangement of ideas, variety of thought, and propriety and fluency of language, as some of our best gifted English christians. This simple fact proves that some Bengalee christians do study the bible and give themselves unto prayer."

From Mr. Thomas, April 16.

"Since I last wrote, several changes have taken place. Brother Yates has acceded to the wishes of the church in Circular Road, to become their pastor. I am, therefore, set at liberty to pursue objects more immediately Missionary, and as Soogatulle has returned from Monghyr, I have his valuable assistance, and I am happy to inform you that he has made very considerable improvement in Christian knowledge and in fitness for public usefulness. He has met with much of a trying nature from former acquaintance, &c. but he stands the fire, and appears better for its action. We go out to one or other of our chapels most days. The number of hearers varies, as does also their behaviour. I have latterly seen much of Mussulman hatred to the truth. They profess to believe our books, but their knowledge of them goes no farther than their names, and there their faith terminates. This too is very much the case with regard to the koran. Their pride and levity are very great. They will talk of God, of heaven, of hell, of sin, of salvation, and of eternal punishment, with the greatest fluency and with the utmost levity and unconcern. In this we have a great advantage, and I have often succeeded in making them serious, by affectionately and seriously reasoning with them on the impropriety of such conduct, of the probability of the things being true, concerning which they talk in so thoughtless a manner, and consequently of the high displeasure God must feel and the terrible account they will have to give in the day of judgment.

These are considerations which, with all their pride and levity, they cannot bear without showing some sense of right feeling. I have also found another advantage in the meek, and forgiving, and loving temper inculcated by the Gospel, which presents a striking contrast to their self-esteem, contempt of others, and enmity to the followers of Christ. I yesterday referred to this with considerable effect, when conversing with a Mussulman, who had begun to laugh and behave quite unseemly. I said, such conduct we could not return — that when speaking on religious subjects we felt as in the presence of him who knows our hearts; and though we disapproved of idolatry and Mahomedanism, we could laugh at neither, nor deride their adherents; and although we were derided by both, we felt no enmity

towards them, but pitied and prayed for them, according to the precept and example of Christ, who teaches us to love our enemies. He evidently felt the force of what I said, and listened in quietness. I am not without hopes of seeing fruit. O for the early and latter rain. One man has discovered considerable compunction for sin, and attends frequently.

We have thought it better to divide the native church into two, one to be at Chitpore, under brother G. Pearce, and the other in Calcutta, under brother W.H. Pearce. Brother Carapeit is now mostly occupied in Bonstollah, a village to the eastward. The school goes on well and contains about fifty boys. He has begun an evening school for adults, which affords good opportunities for religious instruction. He has had visitors from other and more distant villages. Last Sabbath, twenty-three came; Sabbath before, I believe, eighteen came, who gave their names as enquirers. Some of these had heard the Gospel before. The schoolmaster has declared his resolution to forsake idolatry and become a Christian; and a few days ago renounced his caste. These and other things lead one to think brighter days are about to dawn on our Mission to India. We have agreed to employ a person in those villages as a reader of the Scriptures, and have fixed on one, who seems likely to answer our wishes. Oh that the blessing of God might descend upon us all, and upon our works. O tell our friends in England to continue their prayers before God on behalf of dark and indifferent India."

From Mr. Penney, July 20.

"You will be happy to learn that notwithstanding all our difficulties, and our lamentable imperfections, the Lord is graciously rewarding his servants by favouring them with a portion of success sufficient to cheer our hearts, revive our hopes, and encourage to future diligence. The villages to the east of Calcutta continue to prove an interesting field for the exertions of missionaries. The work, we hope, is spreading from house to house, from village to village. The people are generally fishermen or husbandmen; and on account of their poverty are very little under the influence of Brahmins. They have not, however, escaped persecution from the Zemindars or landholders, and we feel that in proportion to the triumphs of the Gospel these oppressors will exercise all their influence to mar the good work. But the work is the Lord's, and who shall overturn it? We ought to be thankful that many of our friends in Britain have commenced prayer-meetings specially for the Missionary cause. We

cannot help thinking that it is somewhat remarkable, that success should be granted at this peculiar crisis, as if the Lord were assuring us that he will be enquired of to supply all our need out of his abundant fulness. I never knew missionaries feel more assured than at the present time, that India with her numerous tribes will shortly yield to the Redeemer, and in some places they are actually gathering the first fruits, particularly Calcutta, Cutwa, Monghyr, Dinapore and Burmah. Why may we not anticipate success equal to what our brethren witness in Jamaica? The Lord's hand is not shortened, that he cannot save. The heathen must be given to Christ for his inheritance, and the uttermost parts of the earth for his possession. It is our constant prayer, that many may be sent to the help of the Lord against the mighty. The harvest truly is great, but the labourers are few.

Mr. Bruckner made a commencement with the printing of the Javanese New Testament at the Serampore press, at the beginning of last year, but was attacked with severe illness before the second sheet could go to press, and ordered to take a voyage to the eastward, as the only means of saving his life. He accordingly sailed for Malacca at the close of March, and derived very considerable benefit from the voyage; so that he was enabled to return to Bengal, which he reached on the 31st of August last. He immediately resumed the printing of his New Testament, but anticipates that it will occupy full a year to complete it, on account of the great intricacy of the Javanese characters.

CUTWA.

Extract of a Letter from Mr. Wm. Carey to Mr. Dyer, dated Cutwa, August 16, 1829.

Since I wrote last, the Lord has been very gracious to me and his church meeting at this place. Last spring I had the great happiness of baptizing nine persons, five women and four men; eight of them belonging to the Christian families, and one lately come from a place between this and

Sewry. The account they gave at the church meeting was plain, and very satisfactory. Their conversion seems to have been a gradual work, and had no remarkable circumstances in it. It is a matter of great gratitude to me, that those who were formerly dear to the church, being relations of the members, should thus be brought to make a public profession of their faith in the Redeemer; a joy to their relatives, and a proof to the surrounding neighbours, that the religion of Jesus Christ is not merely to destroy the caste, as many to this day think, but requires a new heart, to be born again; for those that have been baptized, except one, have had no caste from their childhood. May the Lord in his mercy grant them grace to walk worthy of their profession, and to adorn the Gospel of his dear Son!

I am also happy to say, that of late some of our young people have been encouraged to go out on the Lord's days to the surrounding villages, to speak a word to those who may be inclined to give them attention. I trust the blessing of the Lord will attend their endeavours, that they themselves may be encouraged, and others awakened to see their danger, and thus brought to seek the Saviour.

Since the beginning of the rains, we have had much encouragement at the ghauts, or landing-places of the river, as boats come from different parts of the country for the purpose of commerce. Great numbers have attended the word almost every evening when the weather would permit, with great attention; and as some of these people are from remote parts, I should hope some would take an impression home which may at last be turned to a good account.

I have lately had some as inquirers, but I am sorry to say they have come to nothing. I have the pleasure to say that the itinerants are getting on in their work in an encouraging way.

Mrs. Carey's schools are still attended by a large number of female children, but she has had much discouragement, for it has almost always been the distressing case, that when any of the children begin to read they leave the school; but I hope it will not long be so.

MONGHYR.

Extract of a Letter from Mr. Leslie to Mr. Dyer, dated Monghyr, July 7, 1829.

About a month ago we had five added to us by baptism, four Hindoos and another person. I trust they are all sincere charac-

ters. The baptism was administered in the Ganges, by Mr. Moore. The greatest decorum and seriousness prevailed. One of the Hindoos has lost every thing by his profession, literally house and land, wife and children. Poor man! I have been greatly distressed on his account. He has suffered much himself; but he goes on, and bids fair to continue. The other man was forsaken by his wife for about a week, but she has come to him, and has yielded up her caste. She is now diligently receiving instruction in Christianity. The three remaining persons are women, two of whom have been standing as candidates for upwards of two years. They both have given the most satisfactory evidence of conversion. The third is a wonderful miracle of grace. She is advanced in life, knew not the truth till lately, but is affected by it in a way in which comparatively few are. The ordinances of the Gospel are to her wells of living water. Her whole character is affected; even her personal appearance seems changed. We have rejoiced over her with exceeding joy. One whom we had to exclude about three years ago, has been restored to communion. The repentance has been most deep, and I tried its continuance for at least two years. I think I erred in protracting it so long, but I trust I shall be forgiven.

Great things are doing among the soldiers at Dinapore. Mr. Moore lately went up and baptized sixteen, and a few weeks ago I received a letter, calling me up to baptize seventeen more. I have not yet gone, but either Mr. M. or myself intend going soon. They seem to be enjoying a day of Pentecost at that station.

My new chapel is not yet finished, but I expect to open it in about a fortnight or three weeks at most. It has cost me a great deal of trouble. I must defer its history till another letter. It will not cost the Society any thing, but it will be the Society's property.

SEWRY (BEERBHOOM).

Extract of a Letter from Mr. Williamson, dated Sewry, 15th June, 1829.

"I suppose you will be expecting to hear from me before this reaches you; at least my letter has been delayed longer than it ought to have been, nor am I now able to compensate for delay by communicating any thing of a very interesting nature. It is true our hopes have been realized so far, with regard to the few enquirers of whom

I wrote you in my last, four of them on a credible profession having been lately added to the church. Also, one or two more who are at least serious, have applied for admission, and are now kept back only for more full and satisfactory information concerning them. All this, though not great things, nor perhaps according to the full extent of our wishes, is notwithstanding matter of thankfulness and encouragement. The above persons were all previously living in Christian habits. I wish I could say something good concerning the two families I mentioned some time ago as having given up their caste to unite with us. Of their children who are at school, I can say nothing further than that I hope concerning them; and of the three adults, only one appears at all desirous of instruction, though all expressed such a desire at first. They are not now receiving any thing from me by way of support, so that I suppose they will soon manifest themselves. Indeed, from various circumstances, I have reason to suspect that none of them came with a single eye, and therefore I am now more resolved than ever to guard against such persons who may be said to worship no god, like the unrighteous mammon.

Our labours among the heathen are for the most part conducted on the mode I formerly mentioned; and I am happy to say, that being now free from my pundit, I find myself more at leisure for itinerating among them, being able to go out somewhere every week day at least, the Sabbaths being fully occupied at home. The Hindoos generally, you are aware, with the exception of Brahmins, are much more willing to hear us than Mussulmans, though both occasionally afford encouragement."

BURMAH.

The progress of the Mission in this empire has been remarkably encouraging of late. The following paragraphs are extracted from a letter lately received by Mr. E. Carey, from a lady in Bengal:—

Of late, God has in a peculiar manner blessed the Missionary labours of Dr. Judson in Burmah; he has baptized at different times recently twenty-one converts to Christianity from among the Burmans. The good work is still going on, and his whole soul is engaged in it. Mr. and Mrs. Wade are a very valuable acquisition and comfort to him in missionary work. That mission, it can now be said, is receiving the divine blessing in a remarkable manner. Mrs.

Wade has her female school upon the best plan of any in this part of the heathen world: several of her pupils are, it is hoped, real converts. No less than five have made a profession of religion before many witnesses. Shall we not rejoice that God is thus honoured?

From another source, we learn that in January, 1829, Ko-hah-tay, one of the Burmese converts, was ordained as pastor of the little native church in Rangoon.

BELIZE (HONDURAS).

By recent advices from Mr.

Bourn, we find that he has been lately cheered by the addition of two members to the little church under his pastoral care, one of whom is a woman of respectable station in the colony. Mrs. Bourn, we regret to learn, has been very seriously indisposed, so that for a time her life was considered in danger; and Mr. B. himself has suffered also from ill health, but has been permitted, with slight interruptions, to pursue his usual course of labour.

LIST OF FOREIGN LETTERS LATELY RECEIVED.

EUROPE	Rev. W. H. Angas	Basle	January 15, 1830.
SOUTH AFRICA ..	Rev. W. Miller and others ..	Graham's Town ..	October 13, 1829.
EAST INDIES	Mr. John Marshman	Serampore	September 14, 1829.
	Ditto	Ditto	October 15, 1829.
	Rev. G. Bruckner	Ditto	September 14, 1829.
	Ditto	Ditto	October 16, 1829.
	Mr. W. H. Pearce	Calcutta	Sept. 4 & 5, 1829.
	Ditto	Ditto	October 24, 1829.
	Ditto	Ditto	November 28, 1829.
	Ditto	Ditto	December 1, 1829.
	Rev. George Pearce	Ditto	October 12, 1829.
	Wm. Yates	Ditto	November 27, 1829.
	United Missionaries	Ditto	August 31, 1829.
	Ditto	Ditto	September 12, 1829.
	Alexander and Co.	Ditto	August 3, 1829.
	Rev. W. Carey	Cutwa	August 16, 1829.
	Rev. B. Clough	Colombo	September 15, 1829.
	George King, Esq.	Patna	November 19, 1829.
WEST INDIES....	Rev. Samuel Nichols	Kingston	December 21, 1829.
	Ditto	Ditto	January 4, 1830.
	Rev. James Coultart	Ditto	December 12, 1829.
	Joseph Burton	Ditto	December 29, 1829.
	Joshua Tinson	Ditto	January 4, 1830.
	W. Knibb	Savanna la Mar ..	December 12, 1829.
	Mr. John Andrews	Spanish Town	December 21, 1829.
	Rev. J. M. Philippo	Ditto	December 21, 1829.
	Ditto	Ditto	December 30, 1829.
	Mrs. Philippo	Ditto	January 4, 1830.
	Rev. James Coultart	Mount Charles	December 30, 1829.
	Thomas Burchell	Montego Bay	December 18, 1829.
	James Flood	Annotta Bay	November 23, 1829.

HOME PROCEEDINGS.

DESIGNATION OF REV. E. DANIEL.

On Wednesday, Feb. 17th, a Public Meeting was held at Luton, on the interesting occasion of Mr. Daniel resigning the pastoral charge

of the church in that place, and the public recognition of his entrance on the character of a missionary to the heathen.

Mr. Green of Thrapston, commenced the service by reading and prayer. The business of the day was introduced by Mr. Davis of Walworth, who founded his re-

marks on Acts xlii. 2, 3.; after which Mr. Daniel gave a peculiarly satisfactory and interesting statement of the reasons which had induced him to engage in Missionary labours. The ordination prayer was offered by Mr. Hillyard of Bedford; after which an affectionate and appropriate address to Mr. Daniel, was delivered by Mr. Coles of Bourtton, from Acts xx. 24. *But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God.*

On the evening of the same day, was held the Annual Meeting of the Luton Missionary Association. Both of the services were numerously attended, and a lively interest appeared to pervade the assembly in favour of the Missionary cause.

AUXILIARIES.

NORTH EAST CAMBRIDGESHIRE.

From the Secretaries to Mr. Dyer.

Isleham, March 16th, 1830.

DEAR SIR,

We feel ourselves called upon to express our grateful acknowledgments to you, for your kindness in sending into this neighbourhood our esteemed brother, and your valuable missionary, the Rev. E. Carey.

We have pleasure in stating that his services, in conjunction with the Rev. J. Hands from the London Missionary Society, have been very beneficial to the cause of missions here.

Mr. Carey having preached at Soham and Isleham, on Lord's day the 14th, attended the annual meeting of the Society at Barton Mills, on the following day. Mr. C. having

preached in the morning, a public meeting was held in the afternoon, when the chair was kindly taken by Mr. Ball of Burwell. After appropriate addresses by Messrs. Carey and Hands, it was suggested to the chairman whether some greater effort could not be made by the friends of Missions present. A lady having given an extra five pounds, the chairman immediately proposed to give five pounds also, if the sum of thirty pounds should be raised. The subscriptions went on, and in a short time the amount subscribed was upwards of thirty-two pounds; this, though a small sum when compared with what has been done in many places, yet when it is considered that only about five pounds was collected at the last anniversary, it must be regarded as a considerable effort. The assembly having partly left the chapel, a friend came forward and offered another sovereign, if the sum should be made up forty pounds. This was soon accomplished; which together with the collections in the morning, and at Newmarket, Burwell, Soham and Isleham, on the preceding day, after sermons by our missionary brethren, amounted to about sixty-five pounds, a moiety of which will be remitted to each Missionary Society, with the annual subscriptions which may be obtained from the respective congregations. We hope to send it in the course of this month.

We remain, dear Sir,

Yours very truly,

JOHN REYNOLDS } Secs.
JAMES BUCKPITT }

NOTICE.

The next Annual Meeting of the Kent Auxiliary Baptist Missionary Society, will be held, Providence permitting, at St. Peters, Isle of Thanet, on Wednesday, the 5th of May next.

Contributions received on account of the Baptist Missionary Society, from January 20, to March 20, 1829, not including individual Subscriptions.

	£. s. d.		£. s. d.
Legacy of Mr. W. Perkins, late of Little Claybrook, by W. Bull, Esq. Executor ..	30 0 0	Northamptonshire, by Rev. W. Gray :	
Less Duty and Expences ..	5 13 0	Middleton Cheney	2 6 6
	24 7 0	Walgrave	2 0 4
Southampton, by Rev. B. H. Draper, viz. : Female Auxiliary ..	28 0 0	Road	2 10 0
Collection	7 2 6	Blisworth	2 10 0
Sunday School	1 12 4		9 6 10
Subscriptions	5 2 0	Wingrove and Aston Abbots, by Rev. Mr. Aston	11 0 0
	41 16 10	Huntingdonshire, Society by W. Foster, Esq.	
		St. Ives Branch	35 7 9

	£. s. d.		£. s. d.
Huntingdonshire Society—continued :		Oxfordshire Auxillary, by Mr. Huck-	
St. Neot's Branch....	23 9 5	vale :	
Kimbolton Branch ..	20 10 4	Cirencester	8 10 0
Bluntisham Branch ..	23 3 6	Coate and Bampton (Ja-	
Ramsey Branch.....	14 6 0	maica)	7 0 0
Huntingdon Branch ..	3 14 3		15 10 0
	120 11 3	North of England Auxillary, by Rev.	
South Wales, by Rev. T. Thomas, jun.		R. Pengilly	10 0 0
Newcastle Emlyn	10 0 0	Poplar, Missionary Prayer Meeting, by	
Kent Auxillary, Maidstone, by Rev.		Rev. Jas. Upton	1 0 0
W. Groser.....	25 15 0	Kingston on Thames, Ladies, by Miss	
Newcastle upon Tyne, by Mr. Jos.		Ranyard, for Jamaica	10 0 0
Cowell	4 0 0	Chester, Collected by Miss Ecking ..	4 0 0
Haworth, Second Church, by Rev. M.		Audlem, by Mr. Robert Thursfield ..	3 10 0
Saunders	23 9 8	Reading, Collection, &c. by Rev. J. H.	
Tottenham, Collected by Miss Bankes	10 1 6	Hinton	99 3 6
Paisley, Youths' Society, by Mr. Bar-		Bath, Fourth Annual Payment for Fe-	
clay	5 0 0	male School, by Mrs. Smith	15 0 0
Hull, and East Riding Auxillary, by		Worcestershire, &c. by Rev. E. Carey :	
J. Thornton, Esq.		Evesham	19 7 3
Hull	88 3 9	Pershore	7 4 6
Beverley	19 4 4	Astwood	13 2 6
Driffield	3 3 0	Worcester	48 5 0
Bridlington.....	32 4 0	Upton on Severn	4 11 9
Bishop Burton	7 13 0	Kenchester	2 0 0
Coltingham	3 1 0	Leominster	2 8 3
	153 9 1	Tenbury	4 5 6
Acknowledged before	100 0 0		101 4 9
	53 9 1		
Kingston, by Rev. S. Blackmore	10 0 0		
Royston, Collection by Rev. E. Carey	20 14 0		
Melbourn, Do. Do.	9 3 6		

DONATION.

Mr. Biddle, by Rev. James Upton.... 2 0 0

TO CORRESPONDENTS.

Mr. Yates, having been requested by some female friends during his visit to England, to furnish them with a list of those articles which might advantageously be forwarded to Calcutta for sale, desires us to insert the following list:—

Coloured or white frocks, of sizes.
 Worsted and Lambs Wool Socks, for babies
 and children to three years old.
 Work bags (except net ones.)
 Port Folios and Drawings.
 Children's Books.
 Wooden Dolls and Toys of any description.

Flannel Shoes for children.
 Baby Linen.
 Comfortables.
 Emery Cushions.
 Tippets and Spencers.
 Fans, Pins, Needles, Cotton, of sorts.

Mr. Phillipo of Spanish Town, wishes us very gratefully to acknowledge on his part, the receipt of a variety of most acceptable rewards for the children in his schools, from Oxford, by Miss Collingwood; from Norwich, and from the Ladies of the Independent Church and congregation at East Dereham, under the pastoral care of the Rev. Richard Farebrother.

The travelling engagements of our friend, Mr. Eustace Carey, are arranged as far as the beginning of the month of May.

The thanks of the Committee are returned to the Rev. Dr. Rippon, for a copy of Dr. Gill's Exposition, in Quarto Royal, for the use of the Calcutta Missionaries; as also for Cruden's Concordance, and several other valuable works, from "One who disapproves of illiberality;" and for a parcel of Magazines from Mrs. Wedd, Watford.